UNITED CHURCH HERALD

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VOL. 2, NO. 11 MAY 21, 1959

THE
WEDDING
S A CEREMONY
BUT . . . . .

Page 4

FROM THE CO-PRESIDENTS' VIEWPOINT

LAST Sunday was observed as Pentecost or Whitsunday. Its traditions go back to the second chapter of the *Acts of the Apostles,* the story of the first Christian Pentecost. Pentecost itself had been for many centuries before that a Jewish festival, which doubtless accounts for the pilgrims from many lands *(Acts* 2:9-11) being in Jerusalem at the time.

Pentecost—"fiftieth," that is the fiftieth day after Passover—equates roughly with fifty days after the Good Friday to Easter week end in Christian tradition; and the observance recorded in *The Acts* is frequently referred to as the "birthday of the church."

The other name for the day is Whitsunday, a name with English and Welsh origins. It is said to be the shorter form of White Sunday, the reference being to the color of apparel customarily worn by the Jews in their ancient observance and later by those who were candidates for Christian baptism.

The whole period from Palm Sunday to Whitsunday probably marks the greatest "ingathering of souls" for the year among most of the churches throughout the world.

This brings me to the burden of this column. Now that we have won them, what are we going to do with them?

The question recalls the complaint of a young couple received into one of our churches. "Before we joined," they said, "the minister or someone else from the church was here almost every week. Since we were received into membership there hasn't been a soul to visit us from the church, not even the minister." It is true that that complaint may reflect a deficiency in the young couple themselves in their relationship to the church they joined. Achievement of fellowship is a two-way passage over which contact is made much more difficult if either party stands waiting until the first generous, friendly step is taken by the other.

But a complaint like this does remind us of the shepherding and friendliness that newcomers in church and community so greatly need. That need challenges not only the faithfulness and imagination of the pastor but the interest and concern of every member of the congregation.

Almost a quarter-century ago Prof. William Ernest Hocking said: "There is more lostness in the world, more widespread and deliberate lostness than ever before. Progress does not carry with it religious progress. It means rather that men have found new ways of being lost."

I came across that quotation while re-reading one of the older and less well-known books of Prof. Halford E. Luccock entitled *Christianity and the Individual in a World of Crowds.* In it he wrote: "We are increasingly set in a world of crowds. Totals, aggregates, masses—these count more and more. . . . Let us remember that the individual is set inextricably in the very center of the Christian gospel. . . . All through the Gospels there is stressed the worth of the least person. Any gospel that slurs that over is, emphatically, a new gospel."

One ministry of the church—"the fellowship of the forgiven and the forgiving"—has been from the very first that it mediated to its members a sense of their own identity and worth. It would not let them forget that they were children of God, precious in his sight, souls for whom Christ died. Even those whom the world may look upon as nobodies are in God's sight somebodies!

One blessed task and privilege within the Christian fellowship is to keep people assured that they count, they matter.

That privilege has its roots in the spirit of the Good Shepherd who "calls his own sheep by name." In this he is the true Son of the Father of whom it is written *(Isaiah* 45:1-3): "Thus says the Lord . . . I will go before you . . . that you may know that it is I, the Lord, the God of Israel, who call you by your name." No numbers. No "cases." Names.

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James E. Wagner

UNITED CHURCH HERALD

VOL. 2, NO. 11 MAY 21, 1959

COVER STORY: We now enter that season of the year when summer brides and grooms are putting the finishing touches to their wedding preparations. It is our hope that the article and editorial (Pages 4-7) may be helpful.

To all prospective brides and grooms, *United Church Herald* extends Godspeed with a heartfelt prayer that when pledging their troth they may do so with simple yet soul-searching devotion.

Our cover photograph shows Mr. and Mrs. Wayland W. Bowser of Columbus, Ohio as they leave the chapel of Riverside Church in New York City a moment or so after they had taken the marriage vows. Photo by The Arrigonis, New York City.

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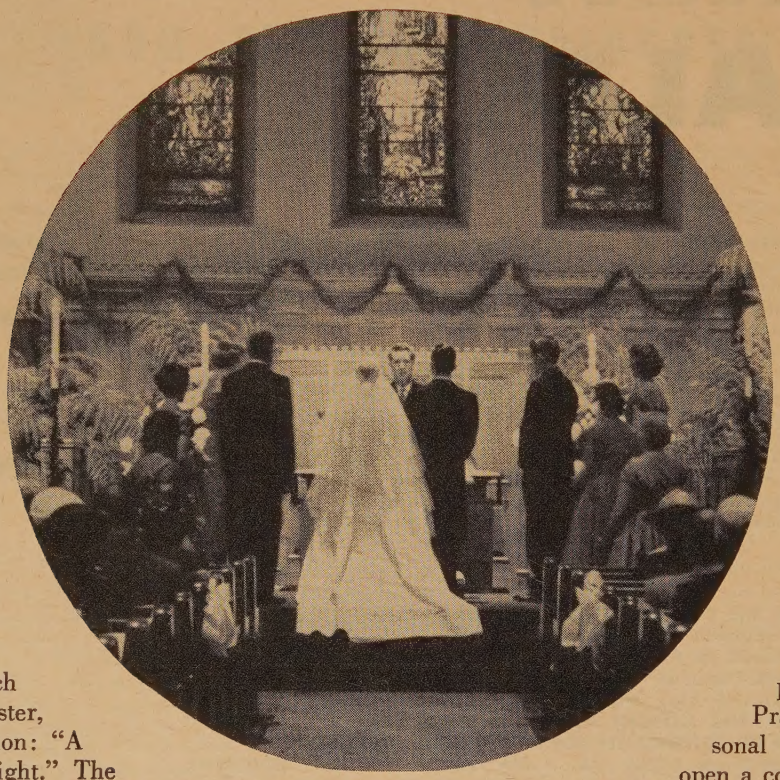
Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 289 Fourth Ave., New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

"The wedding is a ceremon



A YOUNG couple, probably not too sure why they wanted a church wedding, told their minister, in response to his question: "A church wedding is so right." The answer is good but why is a church wedding "so right"? What does it really mean and what difference does it make to be married in the "sight of God"?

In short, what are the practical implications of a Christian wedding?

Divine Institution

It is not easy to answer these questions but every about-to-be-married couple should ask them and think through the answers for themselves.

A wedding in the "sight of God" is a great deal more than lovely dresses, elaborate decorations, effective music, an impressive ceremony and a perfectly appointed reception. The man and woman who desire a church wedding want it to be Christian. The ceremony itself is—or should be—a symbol of the couple's belief in God and an acknowledgment of their dependence upon him for "all the blessings of this life."

Exchanging their vows at the altar is—or should be—a public testimony to their conviction that Christian marriage is a divine institution "signifying unto us the mystical union that is betwixt Christ and his church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee . . ."

There are many factors to consider in planning a wedding in the "sight of God." Such a wedding requires careful physical, emotional and spiritual preparation on the part of both the man and the woman about to enter this "holy estate."

The engaged couple preparing for a church wedding should first meet with the minister who is to marry them. Such a conference gives the minister an opportunity to gain the confidence of the young couple and to discuss the various factors involved in a successful Christian marriage. There is no magic involved in a wedding ceremony. Mutual love is a miracle that must be achieved over the years.

What happens in a wedding interview? Each is different, of course, but here are some aspects of marriage that the wise minister encourages the prospective partners to evaluate frankly. Practical questions about personal tastes and habits usually open a conversation leading to matters of integrity, values and religious convictions.

An easy first question often brings a smile: Where and how did you two meet? Others follow naturally: Can such an attractive girl really cook? Does he have a place for you to live? What about your finances? What do you like to do together? Will your religious background be an asset as you establish a home and plan for your children? If you quarrel can you laugh later and forgive? Do you thank God for each other?

Professional Guidance

Such questions give a young man and woman some insight into their strengths and weaknesses. As confidence is developed the minister then has an opportunity to ask whether they have had competent medical advice and to suggest that if they think that their own psychological or physical resources are not adequate to meet any problem that may develop they should not hesitate to seek professional guidance.

After the engaged young people have talked with their minister about these most important matters, other questions

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June B. (Mrs. John E.) Hamersma is a member of the ministerial and program staff of the Riverside Church in New York City. Photos are by John Maxon, Upper Montclair, N. J., Ruth Andrus, Albany, N. Y., Jonas Studio, Pittsburgh, Pa. and The Arrigonis, New York City. The photo on page 7 is by Ewing Galloway, New York.

JUNE B. HAMERSMA

naturally arise. What to wear at what time of the day? Tuxedos, for example, are not worn before 6 o'clock in the evening. How to proceed down the aisle? Do not use the so-called hesitation step but walk slowly and naturally. What decorations to use? Our suggestion is that the church be decorated simply with flowers and, if the bride wishes, candles placed on every fourth pew. What to do about pictures? The photographer is never permitted to take pictures during the actual ceremony in most churches although he can be helped to get the "shots" the bride wishes by posing the bridal party following the service.

The couple that takes seriously being married in the "sight of God" discovers that all aspects of the service have a special quality—it does make a difference what clothes are worn, what decorations are used, what music is played and what type of reception is planned.

But—and this is basic—a Christian wedding is not a style show and the bride must remember this when choosing the gowns for herself and her attendants. The clothes worn by the members of the bridal party should reflect good taste. Simplicity is always more beautiful than ostentation. Some of the loveliest brides I have seen wore the least fussy gowns. The bride planning a church wedding does not choose a décolleté wedding dress or ask her bridesmaids to wear gowns better suited for a dance.

If the bride wishes to know in detail what the wedding party should wear for the time of day she and the groom have chosen for their wedding—and she doesn't have someone at hand to advise her—the best thing to do is consult a book of an authority such as Emily Post or Amy Vanderbilt, who both give detailed instructions about what is suitable and when.

One of the most important parts of a church wedding is the music. Unfortunately, many brides choose music that is in questionable taste, and consequently it becomes one of the least rewarding parts of the service instead of being one of the most meaningful. Too many brides choose music on the basis of what they "heard at a friend's wedding." A Christian wedding in the "sight of God" should not be accompanied by such ditties as "Oh Promise Me," "I Love You Truly," "Because," "Beloved, It Is Morn," or "Always." Most of these songs were written for the

On the threshold of a new life, the bride arrives at the church.

It does make a difference what clothes are worn and the bride should put emphasis on simplicity.

Flowers from the sanctuary can do double duty as table decorations.

Continued on next page

. . . . . marriage is a

An Editorial

A WEDDING, in view of all its possibilities for weal or woe, is one of life's most notable occasions!

As the threshold to the building of a family and a home, it may promise bliss or portend tragedy, lead to high adventure or to banal boredom. A happy marriage does not just happen; it is an achievement.

Fortunately for themselves and for society, millions of couples are able to maintain their relationship essentially unimpaired through thick and thin, while adding steadily to their understanding of what true love really means. Their home life strengthens the foundation of our national existence, while the personalities it produces constitute our nation's spiritual substance. We need to be reminded of this more encouraging fact when our attention is so often called to statistics indicating a less hopeful situation. It is quite in order, nevertheless, to inquire why so portentous an amount of domestic displacement is disturbing our common life today. Why are so many sanguine expectations terminating so quickly in shattered dreams?

The causes of these phenomena are multiple and in most cases not easy to trace. Yet certain obviously demoralizing factors may be cited.

The first that come to mind are what may be called the legal stereotypes: open incompatibility, chronic alcoholism, overt cruelty and habitual infidelity. Few familial difficulties, however, have so patent and seemingly simple origins.

The following reasons for failure in home life appear to be more basic: the decline of a vital religious concern, chronic or unwarranted economic pressures, the changing status of women, an overly dramatic exploitation in the press of domestic feuds and marital difficulties, and a materialistic obsession with respect to the aims of matrimony and of marital relations as a whole. To these may be added an almost total replacement of traditional mores by a socio-ethical opportunism in respect to sexual behavior.

In seeking an explanation on a third and considerably deeper level, it is possible to locate one radical cause of family disaffection in the inadequately developed character structure so many young people carry with them into wedlock.

Emotional blocks and behavioral inhibitions built up in early childhood, usually hidden far down in the unconscious yet manifesting their effects in self-centered and anti-social behavior, may comprise the real factors involved in so many unsuccessful marriages.

What measures then should be taken in assuring more durable and satisfying marital relations? Initially, young people will have to be more adequately prepared for marriage. The preparation that is called for must include functional classes in high schools, churches and colleges covering at least the middle teen-age stages of juvenile development.

(Continued from preceding page)
musical comedy stage and have no place in a Christian wedding ceremony.

Brides who plan to have a soloist at their wedding would do well to consider the magnificent sacred music written by Bach, Brahms, Vaughan Williams and others. My husband and I selected for our wedding the setting of *I Corinthians* 13 by Johannes Brahms, and Vaughn Williams' setting of Psalm 23 from "The Pilgrim's Progress." The texts of both of these songs made an unforgettable impression on us and added greatly to the sacredness of our marriage ceremony.

The couple who remembers that the wedding ceremony is a "covenant made before God" will want this reflected in the music they choose. This leads to a discussion of the choice of a processional and a recessional for a church wedding. During the intermission period of a Columbia Broadcasting System Sunday afternoon symphony concert one afternoon, Richard Wagner's granddaughter was interviewed. In the course of the conversation Miss Wagner was asked if the traditional "Bridal Chorus" from "Lohengrin" was used at the wedding of Richard Wagner. She replied: "Goodness, no! Nobody gets married to that in Europe. We always make a distinction between secular and sacred music."

The wedding march from Mendelssohn's "Midsummer Night's Dream," while slightly better musically, is also undesirable as a church wedding recessional. It was composed for the wedding of a donkey!

The requisites for the processional and recessional of a church wedding are majesty, dignity, beauty and greatness of music. There are several compositions that fulfill these requirements, which can be played effectively even on small organs. Let me name just a few. For processionals listen to Johannes Brahms' "St. Anthony Chorale," J. S. Bach's "Sinfonia" from "Wedding Cantata No. 196," Henry Purcell's "Trumpet Tune" or William Byrd's "The Earle of Oxfords Marche." For a recessional see if you don't think Jeremiah Clarke's (sometimes ascribed to Henry Purcell) "Trumpet Voluntary," S. S. Wesley's "Choral Song," G. F. Handel's "A Trumpet Voluntary" or Joseph Clokey's "Recessional" are more majestic than the too often-heard Mendelssohn wedding march. (Most church organists are happy to advise the bride about appropriate music for a wedding in the "sight of God.")

What about decorations in the church? "Keep them simple" is the first rule I would like to impress on every bride. One fairly large bouquet well chosen and well designed is usually sufficient.

Always keep in mind the architectural lines of the church when ordering the flowers. Large formal bouquets would not be appropriate in a small colonial church just as casual arrangements of wild flowers in the nave of a great cathedral would hardly be suit-

achievement"

Such preparation should provide both for individual and group pre-marital instruction under the direction of trained counselors, teachers and clergymen of wisdom, experience and goodwill.

It requires a tremendous multiplication of marriage-counseling clinics and bureaus and must make available comprehensive lists of books, pamphlets and articles for the instruction of young people looking forward to marriage.

Although good homes can hardly be created by legislation, they are nevertheless affected by the law in many ways. And one of our most urgent needs as a civilized nation is a program of housing that will make healthy home life possible. Congressional legislation is called for to eliminate the subnormal conditions and vice-breeding community situations to which millions of families continue to be subjected.

There is need also for a more uniform legal code in respect to marriage itself. Laws to protect the home and provisions for divorce vary so widely among the states that they contradict each other at incredibly numerous points. How may the nation create or hope to establish integrity and dependability in the character of its citizens at the crucial point of domestic relations when the legal structure of the marital institution is undermined by the most insidious inner contradictions?

Many factors make for lasting marriage.

The far more promising way to maintain the glory of the marriage bond, of course, is to make the whole enterprise unequivocally and unreservedly Christian. To recover a view of marriage as being primarily sacramental and not merely a contractual arrangement subject to abrogation or annulment at the whim of one or both parties is one great need of the time in which we live. To the achievement of this objective the whole efforts of the churches and of the religious world should certainly be directed.

To help generate that warm responsiveness of love and sense of responsibility that are the bases of a true and lasting marriage constitutes the quintessential obligation of all of us.

As we enter that season of the year when June brides and grooms are putting the finishing touches to their wedding preparations, *United Church Herald* extends Godspeed to them with a heartfelt prayer that their wedding may open the way to a lifetime of constructive and satisfying living. AVM

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able. Consult a good florist as to what decorations would look best in your church. A church wedding is not a flower show. All brides and their mothers would do well to keep this in mind when planning this part of the wedding.

The flowers for the bride and bridesmaids should complement their dresses as well as the general décor of the sanctuary. Again, the best advice is "keep it simple." What will you need? A bouquet for the bride with perhaps a center corsage to be detached and worn on the "going away" costume. Some brides prefer to carry a small white Bible with a small arrangement of flowers resting on it.

Mothers and grandmothers of the bride and groom wear corsages appropriate to the gowns they are wearing. But flowers for the men should be very simple—each man in the wedding party and both fathers may wear boutonnieres while the groom's is slightly different from the others. Usually the groom wears lilies of the valley and the other men in the wedding party may wear carnations.

Decorations for the reception can be those used at the ceremony—the one large altar bouquet can do double duty by serving as the centerpiece on the bridal table.

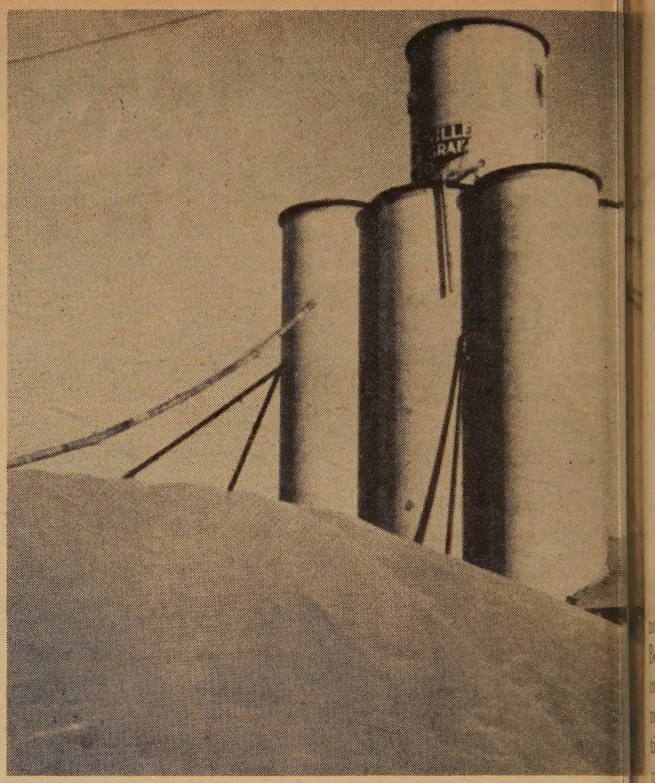
Have you ever been a guest at a wedding where it seemed as though the bride or her mother had thought that planning for the wedding ended just before the reception? The reception adds the "finishing touch" to the wedding. Just as with every other detail the bride should remember that it should continue to reflect her desire for a wedding in the "sight of God."

The food served at a wedding reception can be as simple or as elaborate as the bride wishes but the day of the chicken dinner has passed. The easiest, least expensive and usually most pleasant reception has a menu consisting of party sandwiches, *petits fours*, wedding cake, ice cream, mints, nuts, coffee, tea and punch. Some brides, to be sure, prefer only wedding cake and punch. And most wedding guests like the stand-up buffet reception because it gives them an opportunity to move around freely chatting with friends.

Many weeks of preparation naturally precede a well-coordinated, perfectly "managed" wedding. The wise bride gives herself and her family adequate time to plan carefully. But I would like to suggest to every prospective bride planning her wedding that one thing be uppermost in her mind: A wedding in the "sight of God" can be the beginning of a very full and useful life together. It can be a beautiful, supremely happy life when entered into thoughtfully, soberly and in the love of God. The home established by such a marriage can be a "peaceful haven" where God is present and where an atmosphere of Christian love makes for the achievement of a happy marriage.

The Possibilities and Perils of Abundance

ELMER J. F. ARNDT



Midwestern grain elevators overflow with another bumper wheat crop, giving ample evidence of U.S. surpluses.

THE ABUNDANCE produced by the American economy is reason for gratitude. The wealth of goods and services that technology makes possible offers the opportunity to eliminate poverty from American society. The abundance produced by our dynamic economy furnishes the base for a degree of human welfare for all members of our nation that in other societies is limited to a small minority.

New Dimensions

But this very abundance, far from justifying complacent satisfaction in our achievements, raises probing questions about the adequacy of our moral and spiritual resources to realize the possibilities for human well-being and to overcome the spiritual perils of an age of abundance.

The achievements of technology, if they are to serve the interests of the good life and the good society, must be accompanied by a developing sense of social responsibility and an understanding of the meaning of human existence. As the "message" of the third National Study Conference on the Church and Economic Life, sponsored by the National Council of Churches in 1956, recognized: "In an age of increasing abundance the Christian obligation assumes new dimensions."

One of the new dimensions of obligation that an age of abundance brings with it is the achievement of a dynamic justice in the distribution of goods and services. No doubt a perfect equality is unachievable and, even if it were, its attainment might destroy the very incentives that create a dynamic economy. Yet there is too much inequality in present-day America. There are too many people who do not share adequately in our general abundance: the unemployed, many smaller-scale farm families, most members of minority races and some groups of wage earners. The large numbers of unemployed workers in several areas of a country experiencing an expanding economy point up the importance of a sense of social responsibility if the economy is to serve the needs of the people. Many of these unemployed workers are the victims of the same technology that makes abundance possible. Though technology ultimately brings benefits, its immediate consequence for some workers is hurtful rather than beneficial. Obviously the answer is not a static economy. But there are measures—such as an extension of the period during which unemployment benefits are paid—that can serve to mitigate the distress of the victims of technological change. Beyond such temporary expedients there is also the need to devise means of restoring displaced workers to a productive role in the economy.

The fact that discrimination and segregation play such a big part in depriving members of minorities of a just share in the American abundance indicates the relation between the economic order, and social attitudes and structures. Economic justice—that is, an opportunity to share in the creation of abundance and a fair share of its benefits—is inseparable from a more general justice.

The responsibilities occasioned by an economy of abundance are also exemplified in American agricultural programs. American farmers, who have provided an abundance of agricultural products, have not shared in the general prosperity.

Dynamic Justice

The United States finds itself with surpluses of agricultural commodities in a world in which millions of people do not have enough to eat. A program directed toward a reduction of the production of foodstuffs in a world of hungry people thus seems more like a defiance of social responsibility than an expression of it.

The tasks of a dynamic justice in our technological society of abundance are not limited to extending the benefits of abundance to those Americans who do

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Dr. Arndt is professor of historical theology and ethics at Eden Theological Seminary, Webster Groves, Mo. Photo by Wide World, New York.

This is the fifth in a series of articles on the Call to Christian Action in Society now being discussed in churches, synods and conferences before being presented to the General Synod of the United Church of Christ at Oberlin, Ohio.

"In an age of increasing abundance the Christian obligation assumes new dimensions."

not share them in adequate measure. Because our opulence provides such a contrast to the poverty of most of the rest of the world, it imposes an obligation on us to do what is possible to help underdeveloped areas raise the standards of living of their people.

Considerations of enlightened self-interest and social responsibility coincide in supporting programs of technical and other forms of assistance to people who aspire to freedom from poverty as well as from foreign domination. But the issue is not merely one of providing assistance to those who request it. Equally important is the question of our readiness to provide it without imposing political conditions.

Technical Assistance

Assistance to other countries for economic development is not alone a responsibility of government. But a continuing and long-range government program is imperative if we are to discharge our moral responsibility. In the total conception of assistance supported by the people of the United States, the possibilities of developing the technical assistance and related programs of the United Nations should also be included.

These specific problems are only a few of the many that demand attention in a society concerned with justice. But they illustrate concerns that become urgent when a dynamic economy is viewed from the perspective of the Christian ethic of love.

But can the Christian ethic, based on the fundamental principle of self-sacrificing love, have any relevance to the economic order? Does not the very effort to impose moral restraints on the functioning of the economy threaten to sap the sources of its dynamism? Does not the very concern to achieve justice—a greater degree of equality — threaten the liberty that we prize so highly? Such questions raise the basic issue of the relevance of Christian ethics to the institutions and functioning of our economy. Perhaps the questions themselves are sufficient to dispel the notion that Christian love, even in the form of justice, is a simple possibility in the economy. Justice presupposes a sense of responsibility for other persons—ultimately all others. Economists, on the other hand, recognize the important role played by self-interest in the creation and maintenance of a dynamic economy.

Thus the persistent problem that confronts the Christian community in grappling with economic organization is how to harness self-interest so that it serves the best interest of the wider community. This is not a search for a panacea for all the evils of man's social life or for a Utopia to be achieved by complete control over the economy by a body of expert planners. It is based on the fact that human nature is motivated by a sense of justice as well as self-interest.

One way in which the Christian ethic of love becomes relevant to the economic order is by strengthening the sense of responsibility men have toward those who do not belong to their own immediate group. The Christian ethic of neighbor-love, for example, teaches us that we have responsibility not only for the members of our families or "class" or nation but also toward those who belong to other groups beyond them.

Another way in which the Christian ethic of love can be made relevant is by disclosing to men their disinclination to seek the good in behalf of their neighbors. This kind of radical criticism of the moral pretensions of men belongs to the "salt" of the gospel. *(Matt.* 5:13)

The temptation that an economy of abundance strengthens is the temptation to equate abundance of things and the satisfaction of trivial desires with the achievement of the abundant life. The very pressures inherent in a dynamic economy tempt producers to appeal to envy and social pride and to stimulate desire for non-essential goods. When abundance is not used to satisfy the basic needs of human beings, it becomes the instrument of the vulgarization of life.

Perhaps the greatest spiritual peril in an economy of abundance is the temptation always inherent in prosperity. It is the temptation against which we are warned in the *Book of Deuteronomy:* "Take heed lest you forget the Lord your God . . . lest, when you have eaten and are full, and have built goodly houses and live in them, and when your herds and flocks multiply, and your silver and gold is multiplied, and all that you have is multiplied, then your heart be lifted up, and you forget the Lord your God. . . ." *(Deuteronomy* 8:11-14).

Responsible Steward

The achievements of a technological society are so obviously the result of man's creativity that they tempt him to think he has risen beyond the limits of his creatureliness. Abundance, especially an abundance that is the consequence of his inventiveness and the achievements of his spirit, easily becomes an occasion for man's self-glorification instead of for gratitude and the fulfillment of his responsibility toward his fellowmen.

The foundation of man's sense of responsibility for his fellowmen is his sense of responsibility to God. Man is responsible to God for his use of the resources of the earth and as a steward he is responsible to his Creator for the use he makes of the resources of nature. And the responsible use of those resources includes man's cooperation with his neighbor not only to satisfy his own needs but those of his neighbor as well.

Thus the complex system of producing and distributing goods and services is contributory to the total life of men in community. The economic order must justify itself by its production and distribution of goods, but that order exists to supply the necessary base for the welfare of persons.

Christians and World Affairs

JOHN FOSTER DULLES

THIS IS A time when our nation is called on to play a fateful role in world affairs. Shall we play it badly or well? The answer depends upon whether we have a purpose and what that purpose is.

If we have no purpose, if our course is one of drift interspersed with rear-guard actions, then we shall squander the great heritage of promise that our forebears left us. If we have a righteous purpose, then our future will match our glorious past.

We can rejoice that at this juncture our churches are vigorous and that they recognize a responsibility to influence our national conduct. In this country we are fortunate that our churches concern themselves not only with the relation of the individual to God, but also with the relation of man to fellowman. They have consistently sought human institutions that respected the spiritual nature of man and recognized his social responsibilities. As President George Washington pointed out in his Farewell Address, morality and religion are the indispensable supports of our political welfare.

Sense of Purpose

The need today is to rekindle faith in freedom and to make it contagious by a fresh demonstration of what to do with freedom. When ennobling purpose goes out of freedom, it is easily displaced by false faiths such as communism, which while denying freedom does provide a sense of purpose.

The need also is for a spiritual revival, so that our people will demonstrate dramatically their righteous purpose—a purpose that will be universal in its appeal, peaceful in methods and intense in dedication.

And there is need for hearts that are comprehending, so that we may be moved by compassion to a dedication that will make our own life worth living, for minds functioning clearly so that we may find the practical ways to create a world of order and solve the hard problem of translating high ideals into new political mechanisms that will work. Above all there is need for action. In this connection, I venture to suggest three areas of effort:

1. Let Christians intensify their determination to respect human rights and fundamental freedoms. Our discriminations are not only a moral blot on our so-called Christian civilization but they are a major international hazard.

Progress depends primarily upon developing a human-rights conscience, education and publicity—and a resultant standard voluntarily accepted by a large number of the people involved.

If that is a sound diagnosis—and I think it is—it means that Christian people should exert themselves to create local community sentiments that are free of racial and religious intolerance. Throughout the world there are myriad souls who suffer in humiliation and bitterness because of the white man's assumption of racial superiority. If freedom is to seem worthwhile then our people, who profess to be the champions of liberty, must voluntarily practice human fellowship.

2. Let Christians intensify their determination to perfect an organization for world peace and justice. The United Nations has not realized all our hopes. Some of the disappointments arise because the initial hopes were exaggerated. Other disappointments are due to causes that can be corrected. The United Nations has had many successes. They are substantial and impressive. The churches of this country performed a historic task in developing public sentiment for world organization and in influencing the character of that organization.

The present task may be harder. Difficulties have emerged that at first were overlooked. The novelty has worn off. But we need not be discouraged. The free people of this country should take the lead in making the United Nations into an even more effective instrument for achieving international order and justice. If freedom is to seem worthwhile, free men must lead the way to a just and durable peace.

Man's Chief End

3. Let Christians more bountifully dispense aid and comfort to those who are materially less fortunate. In this matter, as in others, we have come too much to feel that the task is only governmental.

I know that the Christian leaders of this country do not feel that way. Church World Service, for example, has sent overseas vast amounts of food, clothing and other gifts. What has been done illustrates the immense possibilities of private effort.

Many more suggestions could be made. But if our free people will dramatically show that freedom provides the qualities of spirit, of mind and of action needed to lead the way to world order, to observance of human rights and to the practice of the Golden Rule, then freedom will put despotism to rout.

There is no substitute for God's purpose in the hearts of men. It is the task of the churches to implant that purpose as man's chief end and to give it meaning in terms of man's relations to man. May our churches gloriously succeed!

Litany for Modern Man...

NORMAN COUSINS

I AM a single cell in a body of two billion cells. The body is mankind.

I glory in the individuality of self but my individuality does not separate me from my universal self—the oneness of man.

My memory is personal and finite but my substance is boundless and infinite.

The portion of that substance that is mine was not devised; it was renewed.

I do not believe that humankind is an excrescence or a machine, or that the myriads of solar systems and galaxies in the universe lack order or sanction.

I may not embrace or command this universal order but I can be at one with it—for I am of it.

I see no separation between the universal order and the moral order.

I believe that the expansion of knowledge makes for an expansion of faith and the widening of the horizons of mind for a widening of belief. My reason nourishes my faith and my faith my reason.

I am not diminished by the growth of knowledge but by the denial of it.

I am not oppressed by, nor do I shrink before the apparent boundaries in life or the lack of boundaries in cosmos.

I cannot affirm God if I fail to affirm man. If I deny the oneness of man, I deny the oneness of God. Therefore I affirm both. Without a belief in human unity I am hungry and incomplete.

Human unity is the fulfillment of diversity. It is the harmony of opposites. It is a many-stranded texture with color and depth.

The sense of human unity makes possible a reverence for life.

Reverence for life is more than solicitude or sensitivity for life. It is a sense of the whole, a capacity for wonder, a respect for the intricate universe of individual life. It is the supreme awareness of awareness itself. It is pride in being.

I am a single cell. My needs are individual but they are not unique.

When I enter my home I enter with the awareness that my roof can only be half built and my table only half set, for half the men on this earth know the emptiness of want.

When I walk through the streets of my city I walk with the awareness of the shattered cities beyond number that comprise the dominant reality.

When I think of peace I can know no peace until the peace is real.

My dedication, therefore, is to the cause of man in the attainment of that which is within the reach of man.

I will work for human unity under a purposeful peace. I will work for the growth of a moral order that is in keeping with the universal order.

In this way do I affirm faith in life and life in faith.

I am a single cell in a body of two billion cells. The body is mankind.

Mr. Cousins is editor of *Saturday Review*. Sculpture by Walter A. Sinz is by courtesy of National Sculpture Society in New York.

A UNITED WITNESS in the inner-city

AMERICAN BAPTIST
CHURCH OF THE BRETHREN
CONGREGATIONAL CHRISTIAN
EVANGELICAL AND REFORMED
EVANGELICAL UNITED BRETHREN
PRESBYTERIAN
PROTESTANT EPISCOPAL
REFORMED CHURCH IN AMERICA
CLEVELAND AREA CHURCH FEDERATION

ANN REYNOLDS

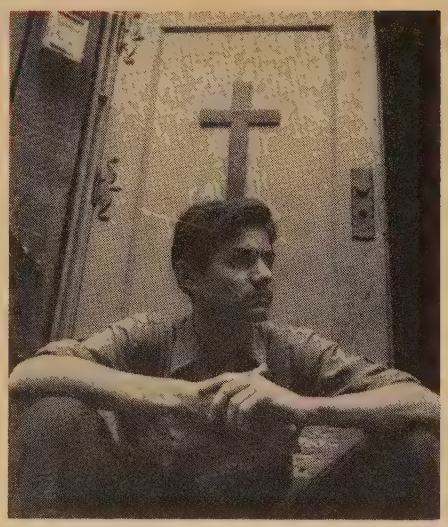
As you read this story, imagine yourself at a gathering where Negroes and whites, management executives and unemployed laborers, the educated and uneducated are sharing a common meal.

For on Thursday, May 21, just such an event is taking place as the Inner-City Protestant Parish in Cleveland, Ohio celebrates its fifth anniversary. More than 500 people—members of the six parish churches, the parish staff, board of trustees and contributors from many denominations and Cleveland-area churches—are to hear a story of extraordinary progress.

High light of the celebration is a dramatic presentation describing how people in the crowded, deteriorating inner-city areas of Cleveland were lost, were strangers to each other, and how they finally came to know each other—and God—through the work of the Inner-City Protestant Parish.

Difficult Ministry

It has been in the large industrial cities that the church has found it most difficult to maintain a vital, relevant ministry. In Cleveland from 1920 to 1950 the membership of five Protestant denominations (American Baptist, Congregational Christian, Methodist, Presbyterian USA and Protestant Episcopal) declined by more than 13 per cent. Year after year there was a constant withdrawal of Protestant churches from inner-city areas. Those remaining have for the most part found survival difficult. In 1954, recognizing this Protestant withdrawal, several Cleveland church executives led by the executive secretary of the Cleveland Congregational Union, a staff member from the



Cleveland Area Church Federation and several suburban ministers with a group of interested laymen launched the Inner-City Protestant Parish.

The "parish idea" in Cleveland was the outgrowth of the East Harlem Protestant Parish in New York City and the West Side Christian Parish in Chicago. Its mission is that of its sister parishes —to minister to the spiritual needs of the people in these areas that have been deserted by the Protestant church.

Today the Inner-City Protestant Parish includes six churches, a headquarters office and a camp site. Contributing to its financial support are the domestic or home mission boards of eight denominations, including the Congregational Christian churches and the Evangelical and Reformed Church.

One of the six churches is Fifth United Church of Christ (formerly Fifth E and R), carrying on in a neighborhood of economic and cultural transition. In March 1957, the Northeast Ohio Synod of the E and R Church requested help from the parish in terms of program and leadership. The Rev. Robert S. Manley, a Congregational Christian minister, was assigned to the church. Some financial support comes from the E and R Synod.

Mr. Manley provides this thumbnail description of two typical families in the neighborhood: "A Roman Catholic married to a Protestant who is an industrial worker now laid off. He normally earns $80 a week, has a ninth-grade education. At the end of the block live a man and wife, both high-school graduates. He is finishing his second year in college and she has finished one year of scientific training and now works in a scientific engineering society. They have two children." And across the street, adds Mr. Manley, live "a Negro family, a Mexican family and a Puerto Rican family."

New Methods

The challenge such a neighborhood offers to the Protestant church today is obvious. As Dr. Truman B. Douglass, executive vice president of the Board of Home Missions of the Congregational Christian churches, said to the parish: "You have proved that this united witness can speak persuasively to persons of varied racial, cultural and economic backgrounds. And you have shown us that the church must continually be engaged in developing new forms and methods if it is to maintain its vital character in our swiftly changing times." While the Inner-City Protestant Parish has attempted to strengthen existing churches that needed leadership and

(Continued on page 33)

Mrs. Reynolds is a staff member of the Inner-City Protestant Parish in Cleveland, Ohio. Photo by Merrim of Monkmeyer Photo Service.

Is Christian faith just a matter of personal opinion

ELIZABETH R. ACHTEMEIER

THERE are relatively few Americans these days who do not have something to say about religion. Since the end of World War II, the people of the United States have become increasingly aware of religion in all its facets. In the college bull session, the woman's club, the social gathering of neighbors and the theater, religion is being discussed. Increasing numbers of Americans are becoming, as it were, amateur theologians.

Personal Experience

That which gives partial impetus to such free and voluble discussion is the conviction that religion is first and last a personal matter. The average layman will admit that there are many things he doesn't know—but religion is not one of them! For faith and all that goes with it is, to the Protestant at least, a matter of personal experience. No one can tell him what he must believe or how. It is for him to decide and his opinion is as good as the next person's.

Each man meets God in his own way, he insists, and no one else can tamper with that experience. Each man is, to this extent, an authority on religion and anyone who has had a "religious experience" is entitled to his say.

Such views have been nurtured by our Protestant doctrine of the "priesthood of all believers" and by the conviction that each is individually responsible, in his own conscience, to God. Since Martin Luther first declared, "Here I stand . . ." Protestants have been encouraged to take their individual positions.

Again, large sections of the American Protestant church have constantly urged their members to know God for themselves, to find him in personal experience, to make their faith more than unknowing assent to doctrinal tenets. Such constant emphasis on personal experience has gradually borne fruit. Many American Protestants claim that they know their Lord primarily through a personal encounter with him.

It cannot be doubted that there is much value in such personal religion but it has nevertheless given rise to an alarming concomitant—the loss of connection with the historical foundations of our faith. Because religion is a matter of personal experience, it has tended also to become simply a matter of personal opinion. God can be any kind of a God, depending on one's experience of him. Christianity can have almost any content as long as the name of Jesus is mentioned.

The truth is, however, that anyone who claims to talk about the God and Father of our Lord Jesus Christ is limited to a very specific area—namely, God's own revelation of himself in the history of Israel and in his Son, Jesus Christ. Basic to Christian faith is the conviction that God was incarnate in the man of Nazareth, that there in human flesh he fully and finally revealed himself, that such revelation was promised to Israel and prepared for in the history of Israel, and that beyond such revelation or outside of it there is no full and true knowledge of God. In short, anyone who claims to talk about the Christian God must first talk about the events that are recorded in the Bible.

Surest Foundation

This would seem to be a somewhat narrow view. Certainly God still speaks and acts and reveals himself to men today, and no one who knows anything about the workings of the Holy Spirit would hold otherwise. To give one example, we know God is forgiving now, because we feel ourselves forgiven. God reveals this aspect of himself to us in our present experience.

Such belief in the revelatory validity of our own experience, however, cannot long endure unless it is linked with a faith in the witness of the Bible. It is not enough to feel ourselves forgiven for, as psychologists have long been telling us, feelings can be misleading. They are subject to rationalization and wishful thinking, to the mood of the moment and the pressures of the time. Even the most unrepentant may convince himself that God has forgiven his sin.

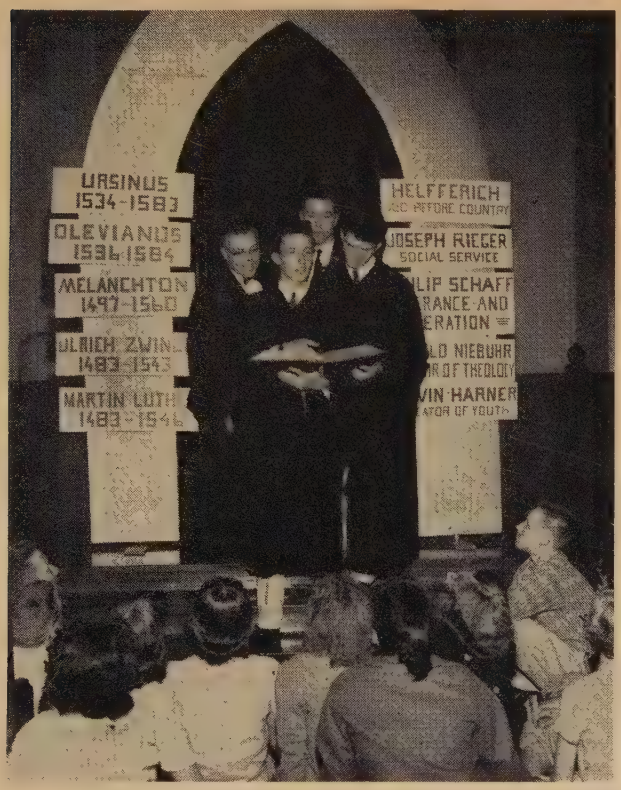
Again, a faith that is based on feeling and personal experience alone may find itself at a dead end. What happens when a man overcome by a sense of guilt cannot feel himself forgiven? Is God, then, any less a God of forgiveness and mercy?

No, faith cannot find its surest foundation in man's own experience but must look beyond that experience to the acts of God himself. Such acts are witnessed to in the pages of the Bible. There we read that certain acts of forgiveness have taken place. To a sinful people in exile God has announced through his prophet that he will feed his flock like a shepherd. And for a sinful world his Son has climbed a hill called Golgotha to die there on a cross. Here are acts—specific, objective acts of God—in which the forgiveness of a loving Father is made manifest. To these acts and to this history a believer may cling when feeling has grown numb and all personal experi-

(Continued on page 34)

Elizabeth R. Achtemeier, wife of Prof. Paul J. Achtemeier of the E and R Theological Seminary at Lancaster, Pa., is studying for her doctorate at Union Theological Seminary in New York City.

E and R young people observe colorful Heritage Heyday



St. Louis young people depict famous figures in E and R history as part of the pageant entitled "Here We Stand."

Evangelical and Reformed young people in all parts of the country held a series of synodical and regional rallies last month to celebrate the history and faith of their church. They called it "Heritage Heyday."

Their simultaneous demonstrations centered around a two-hour dramatic presentation featuring outstanding persons and distinctive events in their E and R heritage that make up part of the contribution that the E and R Church brings to the United Church of Christ. The script, "Here We Stand," was written by Mildred Hahn Enterline, director of drama at Elizabethtown College in Elizabethtown, Pennsylvania.

Typical of many rallies was one held in St. Louis where some 600 high-school youngsters and their adult advisers filled Pilgrim Congregational Church—the largest centrally located auditorium available. They were reminded that the Evangelical and Reformed Church had its beginnings in the United States some 250 years ago when Reformed immigrants from Germany established settlements in what are now Virginia and Pennsylvania. A little over a century later, a second wave of German immigrants settled in the Mississippi Valley and established a fellowship in Missouri which later became the Evangelical Synod of North America.

Both streams traced their ancestry to the earliest Reformation periods in Germany and Switzerland, and both claimed Luther, Zwingli, Calvin and Melanchthon among their spiritual forebears. Both streams, which had developed independently in this country, came together in 1934 to form the Evangelical and Reformed Church.

Sweep of History

"This is a noble and inspiring history," stated Henry Tani, director of youth work, in describing the purpose and intent of "Heritage Heyday." "All of us need to take a fresh look at it from time to time," he said. "Frequently we are embarrassed in not being able to speak clearly and convincingly of the unique contributions we bring to the United Church of Christ. There is no reason for being apologetic or halting as we review our four hundred years' sweep of history. Though our numbers may be small, our contributions to a united church in our own country and in the World Council of Churches have been and continue to be highly significant."

Mr. Tani observed that, even though they have been exposed to the history of their church in confirmation instruction, "many teen-age young people find it difficult to describe the unique and specific personalities and strengths that mark our denomination. More serious than ignorance of facts is the evidence at times of lack of real spirit and enthusiasm for identifying oneself with the Evangelical and Reformed Church. To make the United Church of Christ more meaningful," he continued, "we feel that one major event, including both fact and spirit, needs to be scheduled at once."

The "Arch of Faith" erected in the chancel of Pilgrim Church, St. Louis, provided the setting for the pageant. On it were the names of men "who stood for what they believed." Included in the list were Martin Luther, Ulrich Zwingli, Philipp Melanchthon, Olevianus, Ursinus, Johann Helfferich, Joseph Rieger, Philip Schaff, Reinhold Niebuhr and Nevin Harner.

Near the conclusion of the presentation the Rev. Herbert H. Wintermeyer of St. John's Church, Mehlville, site of the founding of the Evangelical Synod, spoke briefly to interpret the meaning of the persons and events that had been depicted and to point up their implications for today as E and R young people bring their heritage to the United Church of Christ.

Young people from seven churches in the Missouri Valley Synod made up the cast of the pageant and the youth choir of Trinity Church, St. Louis, provided the music. The Rev. James Tomasek Jr., minister of education at Calvary Church, Overland, served as program and drama director and Mrs. Berdelle Linberg directed the choir.

THEODORE C. BRAUN

Dr. Braun is co-editor of *United Church Herald*.
Photo is by Leon Photography, St. Louis, Mo.

Mrs. Sophie Grinberg-Vinaver of U.N.

United Church Women Aid Jamaican Seminar

WEST INDIAN women leaders, taking part in a recent seminar on the campus of University College of the West Indies in Kingston, Jamaica, weighed the part they should play as citizens and the way in which to train themselves and their compatriots in civic rights and the responsibilities of citizenship. The sessions were sponsored jointly by the Jamaica Christian Council and a special committee of women from United Church Women.

This trip to the Caribbean marked the first time that United Church Women have taken part in such a seminar outside the United States. Acting as consultants they met with representatives of many local women's organizations to review the new role of women in the "emerging countries."

The Jamaica seminar was one in a series of such meetings held since the National Assembly of United Church Women in Denver, Colo. last October. It is part of a world-wide movement initiated by the United Nations.

Mrs. Sophie Grinberg-Vinaver, chief of the U.N. Commission on the Status of Women and a jurist of wide experience, was leader of the West Indian discussions. She was aided by local leaders and two UCW representatives: Mrs. Esther Hymer, national director of Christian world relations and a U.N. official observer; and Mrs. Francis B. Sayre, national World Community Day chairman.

Another leading participant in the sessions was a woman who has played a significant role in public life, Mrs. Iris W. King, mayor of Kingston and the first woman to hold this post.

The three days of the conference were spent delving into the basic meaning of civic responsibility. Special attention was given to the realms where women can make their interest in the day-to-day problems of family life most significantly felt. Topics examined were the education of women in international affairs, training and research in the fields of health, economic self-help, community development and family welfare.

UCW is a general department of the National Council of Churches representing some ten million Protestant and Eastern Orthodox women.

GERALDINE SARTAIN

Miss Sartain is a staff member of the National Council of Churches. Photo by courtesy of the United Nations.

Sheboygan Brotherhood Provides Scholarships

The author (seated right) confers with officers of the Churchmen's Brotherhood Federation of Sheboygan.

AS WE move into the full life of the United Church of Christ, the problem of the shortage of ministers for local churches is causing concern. The E and R Commission on Church and Ministry notes that there are approximately 8,000 churches in the United Church of Christ. This calls for a large accession of new ministers each year to take the place of those retiring or leaving the ministry.

In recognition of this continuing need, the E and R General Synod of 1956 directed the Churchmen's Brotherhood to alert the men of the E and R churches to the necessity for encouraging their sons and the sons of their friends to enter the full-time ordained ministry. Many men's groups have reviewed the problem and set about to help solve it. Their concern has found expression in several practical ways.

(1) An increased interest in developing a capable and well-trained corps of lay preachers. While the ideal still is an ordained minister for every congregation, lay preachers can help fill the gap until the ideal can be approximated;

(2) A definite trend toward the use of non-ordained men in denominational positions and as pastoral lay assistants or local church business administrators;

(3) An increase in the number of Churchmen's Brotherhood Federations encouraging young men to enter the ministry by setting up scholarship funds for them.

The Sheboygan, Wis. Churchmen's Brotherhood Federation, in particular, has for some years been encouraging local young men to prepare for the ministry. It awards two scholarships of $100 annually—one for a student at Lakeland College and one for a student at Mission House Seminary, both in Sheboygan. According to Walter Strains, president of the Sheboygan Federation, the organization has long taken a keen interest in both institutions and is currently conducting a three-year drive to raise $6,000 toward the new women's dormitory at Lakeland College founded in 1862.

J. KENNETH KOHLER

Dr. Kohler is executive secretary of the E and R Churchmen's Brotherhood. Photo by Oswald J. Rapp, Hartland, Wis.

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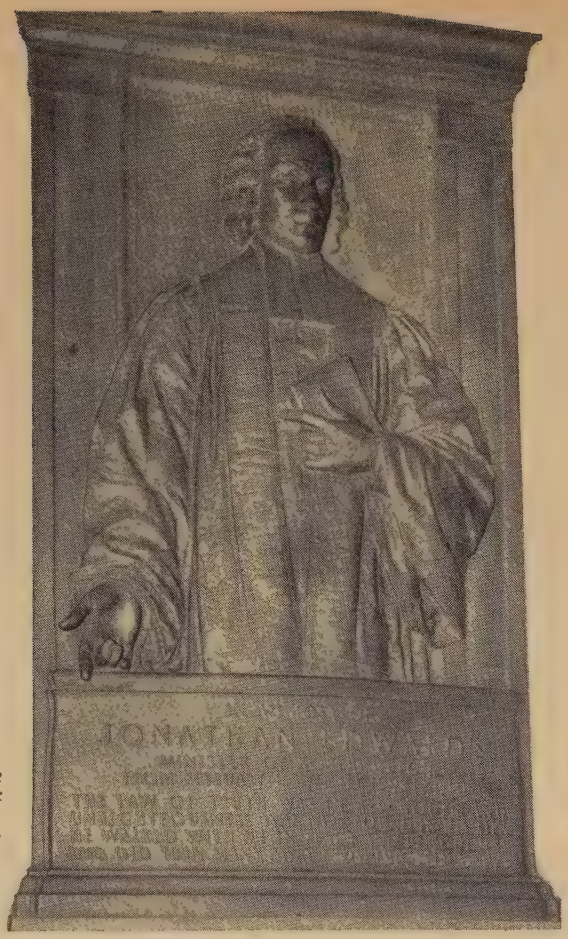


Memorial bronze plaque in honor of Jonathan Edwards.

A GREAT and sudden change occurred in December 1734 under the preaching of Jonathan Edwards in the First Church of Christ in Northampton, Massachusetts. This was the beginning of the "Great Awakening" in New England.

Earnest Concern

"The Spirit of God began extraordinarily to set in" and a "great and earnest concern about the great things of the eternal world" claimed the sole attention of the town. More than 300 persons professed conversion and were admitted to full membership in the First Church in Northampton during the first six months of the revival. This powerful evangelistic crusade, initiated in Northampton, marked the beginning of one of the truly great religious movements to sweep the United States.

Mindful of their great spiritual heritage the members of the First Church of Christ in Northampton approach the 300th anniversary of their church and parish in 1961 with a marked determination to make a contribution in the area of evangelism that will be worthy of their past. They recognize that means and methods have changed but they also know that the only hope for the world is in the proclamation of the gospel of the crucified and risen Lord. With the realization that 40 per cent of the country is unchurched the First Church in Northampton decided last autumn to inaugurate a massive evangelistic effort in which clergy and laity alike will participate as a prelude to the 300th anniversary celebration in 1961. A special committee on evangelism has been organized with total commitment to Christ and his church as the motivating theme of the work of the church in the years ahead.

From the earliest days religion has played a very important part in the life of Northampton. The first settlers, devout Puritans, organized First Church in 1661 after having called their first minister, the Rev. Eleazar Mather. A member of the famous family of that name, he was a son of the "parson of Dorchester" and older brother of Increase Mather, "first Congregational minister born in America" and president of Harvard College. Eleazar Mather died at the age of 32 having served Northampton's First Church ten years.

The church's second minister was the Rev. Solomon Stoddard, a Harvard graduate who had spent two years in Barbados. While passing through Boston on his way to England he was persuaded to remain in Massachusetts and fill the vacant pulpit in Northampton. Mr. Stoddard later married the widow of Eleazar Mather.

Known as "the Pope of the Great River," Solomon Stoddard was a man of gigantic influence in early New England Congregationalism. For nearly sixty years minister of First Church, his place in early New England thought is still being assessed.

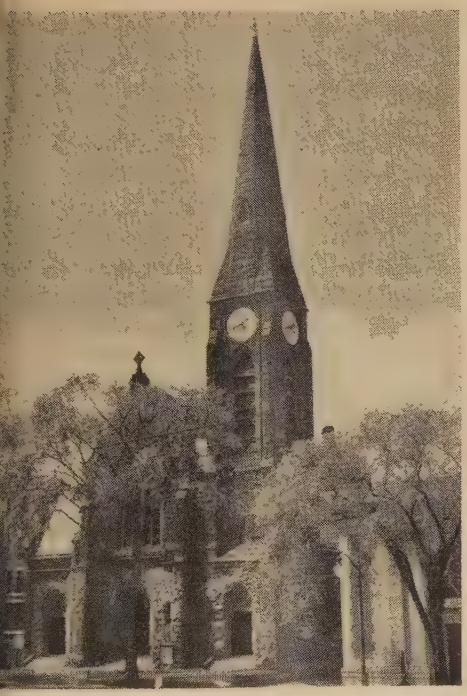
Historic Ministry

Unlike his grandson Jonathan Edwards, he was a strong proponent of the Half-Way Covenant "whereby children whose grandparents were members of the church, but whose parents were not, could be baptized, although such persons were not received into full membership." In 1727 due to his failing health, Mr. Stoddard's grandson, Jonathan Edwards, was invited to become his colleague.

Much has been written and said about this famous third minister of First Church. Certainly he was one of the truly great thinkers in our country's history and ranks high among its philosophers and theologians. Possessing a marvelous intellect and rare strength of

Church of the Month

or a Anniversary



Historic First Church in Northampton.

personality, his was a life wholly dedicated to God.

Following the death of his grandfather in 1729, he assumed the full pastorate of First Church and remained until 1750 when he was dismissed as a result of local controversy based upon his refusal to recognize the Half-Way Covenant as sufficient qualification for admission to the celebration of the Lord's Supper.

After serving as a missionary to the Indians in Stockbridge, Mass. for seven years, he became president of Princeton College in 1757, dying from smallpox shortly after his inauguration.

The Northampton Book states: "The curious today may see his likeness in the memorial bronze tablet in the First Church on Main Street, but his finely wrought sermons and dissertations constitute his real memorial, and these belong not to Northampton alone but to the world."

There have been twenty-three ministers of First Church in its history. The call and installation of the author, an ordained E and R clergyman, as twenty-third minister indicates First Church's belief in the United Church of Christ.

Colorful personalities have been connected with First Church throughout the past three centuries. General Seth Pomeroy, a hero of the French and Indian War and of the Revolution; Major Joseph Hawley, statesman, soldier and educational pioneer; Caleb Strong, patriot, Governor of Massachusetts and first United States Senator from the Bay State; George Kingsley, composer of hymns; Eli P. Ashman, United States Senator; Henry Lyman, martyred missionary; Timothy Dwight, distinguished president of Yale College; L. Clark Seelye, first president of Smith College; and Mary A. Burnham, pioneer in education for women—these are among the many who have been members and leaders of First Church.

EDWIN H. SPONSELLER

Dr. Sponseller, an ordained E and R clergyman now holding joint standing in both branches of the United Church of Christ, is minister of the First Church in Northampton, Mass. Photos by Mackenzie Photographic Service.

Throughout the years First Church has maintained a close but unofficial relationship with Smith College, the well-known institution of higher education for women. Faculty and administrators of the college have long been leading members of the church. President Seelye was for many years a most influential leader of the church and until the mid-Twenties the annual baccalaureate services of the college were held in the sanctuary of First Church. Students from many areas of the country have been members and associate members of the church.

Significant Future

First Church is truly the "mother church" of the Northampton area since practically all Congregational churches and the local Unitarian church are its "daughters." It has sent many missionaries to home and foreign fields and from First Church an unknown number of young men has gone into the ministry.

The ivy-clad structure with the town clock in its tower is the fifth built by the congregation during its 300 years. The descendants of some of the early families still assemble here to worship. They, with members who have recently come to the area, are planning and working that the next 300 years in the life of First Church may be even more significant and meaningful than those historic years that are past.

A Church Away from Home

"There are now more than one million Americans exclusive of the armed forces and tourists resident abroad."

ROBBINS W. BARSTOW

SPEAKING quite personally, the last decade of a lifetime of service within the Christian church has been the most interesting and challenging of many varied opportunities.

My responsibilities in these years have had to do with an interdenominational and international ministry to many thousands of Protestant American families living abroad. This work has been closely linked with missions, international relations and big business enterprises.

Expanding Ministry

It has, of course, ecclesiastical problems as well as normal pastoral activities and relationships. Furthermore, it deals with an area of expanding scope and growing importance as the diaspora of American business and governmental concerns around the world continues.

English-language churches in non-English-speaking countries are not new, the first having sprung up in Paris in 1813 and another in Beirut ten years later. The underlying factors were the same then as now.

There were people overseas who wanted to maintain their habits of Christian worship and their means of Christian witness wherever they were living. Their unfamiliarity with other languages and also in many cases the very real cultural gaps prevented a full and satisfying identification with local Protestant congregations, if there were any. The desire for Christian education for the children and for social fellowship under church auspices—both after familiar American patterns—was also a factor in this development.

The foregoing does not mean that there has been complete separation from the local situation or that these churches are exclusively American—North American, one should say, for many of them are in Latin America. These overseas groups are usually broadly international and interracial, often including nationals who have lived or studied in the United States or otherwise feel at home with the English language.

In many different ways these churches, through generous financial support of local institutions and programs and often through direct personal service, demonstrate their sense of oneness in Christ, overcoming the language barrier. One example is the Kobe Union Church in Japan, which devotes most of its substantial benevolent giving to Japanese Christian agencies and enterprises. A number of the American women in that church serve as volunteer helpers in the local Christian hospital.

Another example is the American Protestant Church in The Hague, Netherlands—less than three years old, but vigorous and growing—that maintains close relations with the Dutch churches. It engages in common youth programs and is seeking to become a genuinely church-centered focus of intercultural understanding.

Recently organized American Church of St. Andrew, Athens worships here.

The influence and importance of these outposts of Christian witness in these critical times cannot be overstated. In the first place, as our home churches do, they help people "maintain the spiritual glow," reminding them of essential values and holding before them the ideals that are so easily tarnished under modern materialistic pressures and amid alien surroundings. This alone would justify existence of these churches and merit strong endorsement and support.

Vital Concern

In the second place, in national and international terms it is vital for the welfare of the world that our diplomacy and relief programs, our mutual security and even major commercial undertakings be interpreted and administered at the highest levels of human understanding and objectives. Americans abroad are in key positions of effective influence, for better or for worse. If they are motivated by no higher considerations than personal gain, lush living or exotic experiences, the building of prestige and the exploitation of power, they contribute to the all too prevalent ill will toward the United States.

If, on the other hand, they exhibit in their own character and conduct a Christian sense of brotherhood and mutual respect, with social responsibility and altruistic concern informing all their official acts or business decisions and practices, they are building the goodwill that is the only alternative to increasing tensions.

In the third place, these Overseas Union Churches are demonstrating in a very practical way the true ecumenicity about which too many churchmen only talk. Their members are drawn from many denominational backgrounds. They find that it is not only possible but highly desirable and richly rewarding to minimize their differences and magnify the central core of their faith.

Common worship and common witness are much more important to Christian families living for a few years in Tehran or Tokyo, in Athens or Aruba, in Manila or Mexico City than the particularities of creed or liturgy. While maintaining their home membership in thirty or forty different denominations, Americans overseas discover in these churches the joys of spiritual fellowship —often in difficult situations—that bind them to one another and also link them with other Christians everywhere.

In many foreign cities there are denominationally sponsored English-language churches serving on a very broad and inclusive base, offering full spiritual hospitality to members of other denominations. Such, for example, are the Episcopal Church in Geneva, the Methodist Church in Maracaibo and the Presbyterian Church in Bangkok.

Devoted Laymen

Eighty-nine interdenominational congregations are related to the Department of Overseas Union Churches of the National Council of Churches, however. This number is almost double the roster seven years ago. Of these, forty-seven have full-time ministers. Others rely on generously furnished part-time missionary or lay leadership. These units, for the most part, are financially self-supporting, congregationally organized and ecclesiastically independent.

A number of these Overseas Union Churches have been organized very recently, such as those at New Delhi, Vienna, The Hague and Athens. Others have very lately grown from informal beginnings to fellowships with established programs, and many have within the past few years reached a point of stability sufficient to support a full-time minister, such as the churches in Kobe, Japan and Seoul, Korea.

Great credit is due the devoted laymen and women who in smaller concentrations of American communities—as at Katmandu in Nepal or Bogor in Java —maintain church schools for their children and worship services and Bible study groups for all who will attend. Such faithful witness is very meaningful in these confused days and makes an impression on all who know about it, whatever their nationality or religion.

On a coral island in the Netherlands West Indies, off the Venezuela coast, is the well-equipped Lago Community Church, Aruba, serving an American community.

The congregation gathers after church service in front of the Community Church in Beirut, Lebanon, one of the more than eighty churches in the Overseas Union.

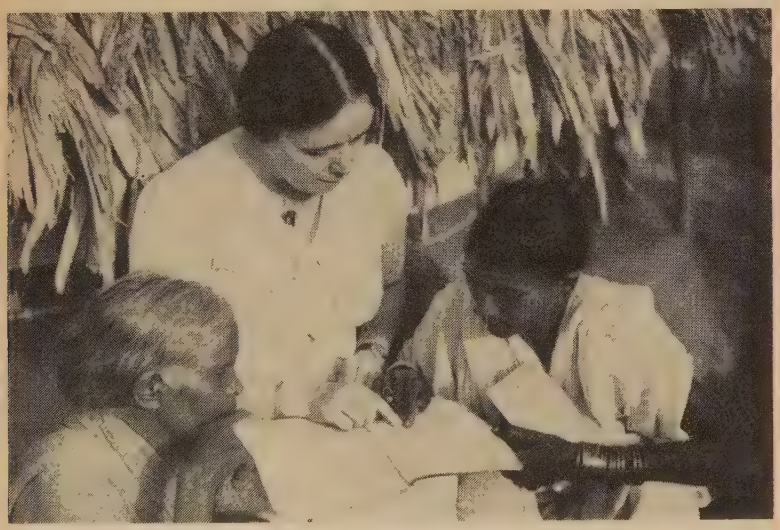
As more and more Americans go overseas, it is hoped that they will be adequately aware of the far-reaching effects of their personal influence on people in other countries. They can find friends among fellow Christians in these union churches for the mutual strengthening of their faith. This ought to be a definite aspect of their thinking and planning as they contemplate service abroad.

The need overseas is not alone for technical competence, business acumen or diplomatic sagacity but also for a humble and sincere cultural empathy. Still more important is the need for genuine religious idealism and commitment in terms of our Christian faith. The Overseas Union Churches are both the fruitage of and the channels for cultivating those spiritual factors that can permeate the world of international relations and give bright promise of a better tomorrow.

Dr. Barstow retires June 30 as executive director of the Department of Overseas Union Churches of the National Council of Churches. Photos by courtesy of the Department of Overseas Union Churches.

NEARLY HALF THE PEOPLE IN TH

A rest-break for workers in the field is opportunity for study. Frank C. Laubach leads a recitation of phonetic alphabet with literacy chart.



The most promising pupils are given special individual instruction by missionaries for they will assume responsibility for teaching others.

THIS FIGURE is shocking but it could be worse. And without the continuing literacy work of the Protestant missions and of the indigenous churches overseas—carried on through the Committee on World Literacy and Christian Literature (Lit-Lit)—hundreds of thousands more people in the world today would still be illiterate.

Obviously, the ability to read—and so to understand more readily the crisis of our times—becomes an increasingly important asset to each person.

The problem today is to reach all those—parents and their children—who long to learn and we must use every way we know to help them learn quickly.

In more and more communities, national Christians assisted by competent missionaries, are pressing forward with literacy campaigns—equipping men, women and children to play a more intelligent role in the new age in which they and we are living.

A literacy program begins when an expert analyzes the language and transfers spoken words into written symbols for the first time. Next, the picture-sound charts are made according to the pattern developed by that outstanding Congregational Christian missionary Dr. Frank C. Laubach, who has taught millions of people the arts of reading and writing.

The words most frequently used are listed and appear in the primers and first readers. But, unlike children, adults do not need to learn the word itself—they need only to learn to recognize it visually. That is why the pictures help in the early learning process.

WORLD CANNOT READ OR WRITE!

BARBARA CHAPIN

As soon as the teaching materials are ready and those who can read have been taught how to teach others, a literacy campaign can begin. Sometimes a campaign involves whole villages in Africa, the Far East or South America and the cooperation of everyone involved becomes one of the most valuable parts of the total program of the Committee on World Literacy and Christian Literature.

Once adults are able to read, they need practice—and this means books! A whole new group of specialized techniques is being used now in preparing graded reading materials for the new literates. The newly revised edition of Dr. Laubach's *Story of Jesus* leads them from a vocabulary of 400 words to a working vocabulary of 2,400. So do the booklets produced by the committee and its supporting churches on health, child care, marriage guidance, agriculture, and home and family life. They encourage people to read more, to understand the value of reading, and to learn and use increasingly complex forms of the written languages.

Obviously, Christian literature is an essential part of the literacy program being conducted by the churches. Magazines, pamphlets, newspapers, booklets and complete books are written, published and distributed to the new literates with the help and advice of experts in each field. The funds Lit-Lit is able to provide in supporting publishing projects of value to the process of Christian education often spell the difference between a good manuscript's being laid aside and its reaching the people eagerly waiting to read it in the vast so-called "underdeveloped nations" of the world.

Scientific emphasis in education is not limited to US and Soviet classrooms. Indian children show by their choice of reading matter that they are space-minded.

Through literacy institutes and training centers, the thirty-nine churches, mission boards and church-related agencies cooperating in Lit-Lit are enabled to carry on this work at a professional level in more than fifty countries and—yes—in more than 250 languages.

What was once the vision of one man—Dr. Laubach—has now become a world-wide program of service to those who want to read and write because their families' comfort, their personal economy and welfare and often their political freedom depend upon it.

Yet the program's potential is still only beginning to be realized. More and more, church people are coming to understand that literacy is the key to freedom, happiness and redemption in a world of explosive social change.

"Illiterate people are slaves—afraid of this world and of the 'demons' in the next," Dr. Laubach has said. "Through literacy they can be set free from the prejudices, frustrations and superstitions that enslave them. Through the Christian literacy program comes the liberating gospel, as revealed and made explicit in the life and teachings of our Lord."

———

Miss Chapin is a staff member of the Committee on World Literacy and Christian Literature. Photos by courtesy of the Missions Council.

SHALL A CHRISTIAN TITHE?

PAUL E. STRAUCH

"All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's."

LEVITICUS 27:30

IS THERE a pattern of giving to which all church members should strive to conform? Is there a pattern of giving that derives from the nature of the gospel and expresses an appropriate response to it?

These are questions that have troubled thoughtful people for a long time. Many a conscientious church member has had an uneasy conscience about his practices of giving to the church. Faithful pastors urge their people to give, but they frequently dodge the question of the member who asks: "Just how much should I give?"

Pattern of Giving

An answer to these questions is suggested in the modern revival of the ancient practice of tithing—"the giving of one-tenth of one's annual income." It is widely believed among Christians that this is a pattern of giving to which all church members—regardless of economic status—can conform. It is believed that tithing provides such a pattern for the modern Christian.

"The practice of tithing," says one authority, "is the basic means of assuring ourselves and our God that we are honestly seeking systematically to fulfill our obligations of stewardship."

The practice of tithing commends itself to the modern churchgoer for three reasons:

1. It has scriptural authority. The earliest account of the tithe in the Bible is that of Abraham paying a tithe to Melchizedek, the priest of the Lord. From there on throughout the Old Testament, the practice of the tithe crops up again and again. It is a practice that continued through New Testament times.

The law of the tithe was spelled out in the *Book of Leviticus:* "All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy to the Lord. . . . And all the tithe of herds and flocks, every tenth animal of all that pass under the herdsman's staff, shall be holy to the Lord."

The concept of the tithe as the Lord's was underscored by the prophet Malachi, when he charged the people with robbing God. " 'How are we robbing thee?' " they asked. And the prophet thundered his words: " 'In your tithes and offerings. You are cursed with a curse, for you are robbing me; the whole nation of you. Bring the full tithes into the storehouse. . . .' "

And what was Jesus' attitude toward the tithe? Did he engage in the practice of tithing? As we look at the New Testament, it must be said that the practice of tithing is not explicitly indicated, but neither is it explicitly forbidden. This admittedly is not a very strong argument for tithing. But the fact that Jesus said, "I came not to destroy the law, but to fulfill the law," carries some weight.

The law of the tithe was part of that law to which Jesus referred. In one of the two instances recorded of his speaking of the tithe, the implication is that this is a practice that the faithful should follow. "But woe to you Pharisees! for you tithe mint and rue and every herb . . ." Here were men who were practicing the ancient law set forth in *Leviticus,* but something was lacking—". . . and have neglected the weightier matters of the law: justice and mercy and faith; these you ought to have done, without neglecting the others." Here is a word of caution that certainly must be spoken. Tithing is no substitute for the "weightier matters of the law—justice and mercy and faith." But the implication is clear—tithing is a practice that should not be neglected.

Jesus criticized letting any outward practice be a substitute for the more important inner attitudes and motivations. And this is a warning that should help the modern Christian see the limitations of tithing as an end in itself.

Discipline of Living

2. The practice of tithing makes sense as part of a discipline for Christian living. Every one who wishes to live a Christian life takes upon himself certain disciplines. These are things that he does whether he feels like it or not. These are the practices by which he bears witness to the faith that is in him.

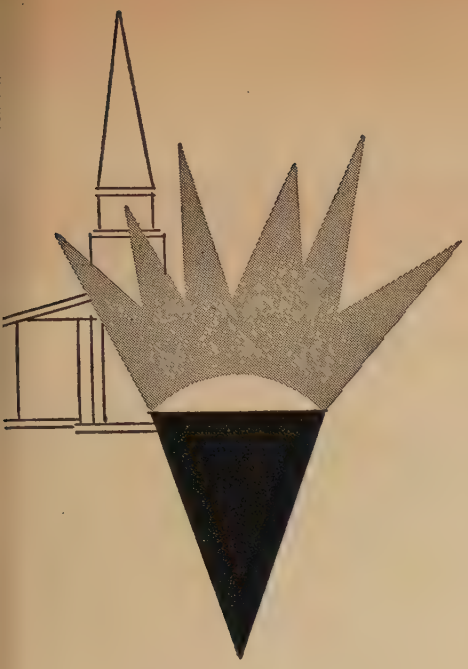
Such discipline involves regular attendance at public worship services, daily reading of the scriptures, daily prayer, grace at meals and so forth. The giving of the tithe can be a meaningful part of such a discipline. It is a declaration on the part of an individual or a family that they consider the mission of the church important in the world today.

The practice of tithing should always be regarded as a self-imposed discipline; it is never imposed from the outside. The church should never say that every member should tithe. Tithing has significance only as each member voluntarily takes such a discipline upon himself.

The government each year confiscates a certain percentage of a man's income —in some instances, a good deal more

(Continued on page 34)

Mr. Strauch is executive secretary of the E and R Commission on Stewardship.



IX . . . EDUCATION FOR MISSION

THEODORE S. HORVATH

THE LIFE and mission of the church are not two things. The church has no life apart from its mission. Its mission is its life and its life is its mission. . . ."

These words of Bishop J. E. Lesslie Newbigin sum up for us the understanding of the church to which the rediscovery of the Bible, the recovery of theology, the missionary expansion of the last two centuries and the rise of the ecumenical movement have brought us.

Biblical Basis

The task of missionary education is to spell out, through the preaching, teaching, service and fellowship programs of the local church, the implications of this concept for the life and work of every Christian church member.

First, we must understand better the biblical basis of the church as mission. We who make up the membership of the church must know who we are, whose we are, and what on earth we are doing.

Thanks be to God we are now moving out of the era when our churches were regarded even by church members merely as societies voluntarily gathered for the cultivation of ethics and good works. The church is far more than that!

Its historical roots go back to the calling of the people of Israel to serve God and become a blessing to "all the families of the earth." Its origin is in the intention of God through the life and work of Jesus Christ to establish a new Israel to fulfill this mission. Its actual inception occurred after the death and resurrection of our Lord, and with the coming of the Holy Spirit. Today the church is the body of Christ, the body through which his Holy Spirit continues his redemptive mission in the world today.

Secondly, we must understand that the local church is the home base for the mission everywhere and every church member is a missionary. Because our Lord is personally present wherever two or three are gathered in his name, the local church becomes the local manifestation of Christ's presence and the instrument of his mission.

Each church member can fulfill this mission through his participation in programs of evangelism, Christian education, social action, social service and through the quality of his own life and witness in the home, factory, shop or office and in the social, economic and political life of his community. He must realize, too, that if he does not go himself others must go in his place and on his behalf as missionaries beyond the local community—to the nation and the world.

Thirdly, we must understand that the life and mission of the church call for the stewardship of time, talent, substance and our very lives in service. Missionary education is not an academic interest but must always lead to support for and participation in the Christian mission to the world.

Every part of the church's program has a missionary education dimension, while some parts have a specifically missionary education intention. Missionary education is integrated into the church-school curriculum, program materials for both adult and youth organizations and for church-membership classes. At times missionary education is singled out for special attention in all of these areas.

The *Church Program and Budgets Builder* indicates on pages 25-28 the criteria for appraising a local church's present program in missionary education and gives suggestions for additional activities and programs. Especially recommended for each local church is the establishment of a Family School of Missions with six weekly sessions on the mission study themes for the whole family, with graded activities for each age level.

Local Program

The minister plays a key role in the missionary education program of his church. As preacher and leader of public worship, as teacher and group worker, as pastor and administrator, as community leader and "liaison officer" between denominational and interdenominational agencies, he has strategic opportunities to help his people understand the mission of the church.

But in the total church program, the final responsibility for developing a year-round program should be lodged with a church board or committee that has this as its sole task. Such a board or committee should be representative of the whole church and should coordinate all missionary education activities within the church and sponsor specific all-church activities, such as the Family School of Missions.

Dr. Emil Brunner has often been quoted as saying: "The church exists by mission as fire exists by burning." The task of missionary education is to lead our people to see the life and mission of the church as one, with the entire world and the whole of human history as the areas in which the Christian mission is to be fulfilled.

Mr. Horvath is associate executive secretary (Boston) of the Missions Council.

This article is the ninth in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

NEWS

WITHIN THE UNITED

OBERLIN INAUGURATES NEW INTERNSHIP PROGRAM

RNS

OBERLIN College, through its Graduate School of Theology, has initiated a new internship and field work program to train ministers for pastoral service in the socially turbulent inner cities of America's great metropolitan centers.

Oberlin will cooperate with the Inner-City Protestant Parish of Cleveland *(see page 12)* in offering a one-year internship for students from other theological seminaries, as well as week-end field work opportunities for Oberlin's own graduate students in theology. The Rev. William R. Voelkel, a Congregational Christian minister and a member of the Cleveland Inner-City group ministry, will direct the program. He is shown in the photo *(left)*, discussing plans with the Rev. Dr. George P. Michaelides, acting seminary dean.

Under the internship plan, students will work for one year in Cleveland's Inner-City Protestant Parish as apprentices. They will lead children's classes, youth groups and Bible study groups, undertake pastoral calling, some preaching and administrative duties. They will also enroll in a class on "The work of the church in the inner-city" and for the year's work will receive four hours of academic credit.

Commenting on the need for the new program, Mr. Voelkel states: "Although more and more denominations are becoming interested in the inner city, they are hard-pressed to find experienced personnel to serve for an extended period."

WILLIAM K. NEWMAN ELECTED TO NEW CC POSTS

RNS

DR. WILLIAM KINCAID NEWMAN, secretary of the Church Building Department of the Congregational Christian churches, has been elected a general secretary of the CC Board of Home Missions in charge of the ministerial relief division. He had previously been elected general secretary of the Annuity Fund for Congregational Ministers and of the Retirement Fund for Lay Workers by the trustees of those organizations.

He succeeds the Rev. Dr. Frank J. Scribner in all three posts. Dr. Scribner is retiring.

Dr. Newman, a lawyer, joined the mission board's Church Building Department in 1937 and has headed it since 1940. In 1956 he received the Conover Award from the Church Architectural Guild of America for "excellence in fostering spiritual values in creation of ecclesiastical edifices." He is a member of the Division of Home Missions Assembly of the National Council of Churches and a member of the board of managers of its Department of Church Building and Architecture.

The Annuity Fund for Congregational Ministers is a membership corporation. It pays annuities based upon monies standing to the credit of each individual member at the time he retires. These accumulations are built up from payments made by the member during his active ministry, payments by his churches or other employing organizations, credits from the income of a memorial fund and interest.

During 1958 the Annuity Fund paid out a total of $797,844 in annuities, dividends and bonus payments. The membership included 4,710 ministers of whom 1,665 are receiving annuities.

The Retirement Fund for Lay Workers is the pension plan for unordained employees of Congregational Christian churches and other church organizations. With a membership of 1,467, including 240 annuitants, the fund paid out a total of $84,766 in annuities in 1958. Lay workers in the Evangelical and Reformed Church are eligible for membership. The ministerial relief division of the mission board makes grants to ministers and their families in "dire financial necessity."

FORT WAYNE CHILDREN'S HOME OFFERS ADDITIONAL SERVICE

Robert L. Bastress

LAST MONTH the Fort Wayne Children's Home, Fort Wayne, Ind. inaugurated a service new in the benevolent program of the Evangelical and Reformed Church when it dedicated its new home for unwed mothers, known as Woodhaven *(see photo)*. The Rev. Stanley L. Fritz of Kenton, Ohio, president of Northwest Ohio Synod and chairman of the Children's Home's board of trustees, was in charge of the dedicatory service, at which the Rev. Dr. Albert H. Schmeuszer, administrator of the Evangelical Deaconess Hospital, Milwaukee, Wis., delivered the dedicatory address. Victor B. Hauck, superintendent of the Evangelical Children's Home, St. Louis, represented the denomination's Commission on Benevolent Institutions, of which he is president.

Established in 1883, the Fort Wayne Home is located on a 53-acre campus in an attractive residential section of the city. In addition to the new Woodhaven unit, which can care for fifteen guests, the facilities include an administration building with a chapel and three cottages accommodating house parents and twelve children each.

The Rev. John W. Heistand is the superintendent of the Fort Wayne Children's Home. Ervin F. McNamara is the casework supervisor for the entire program at the home and Mrs. Sarah Davey is the caseworker in charge of the Woodhaven Home and Service.

ORGAN DEDICATED IN MEMORY OF WILLIAM C. MINGLE

DEDICATION of an electronic organ and chimes in memory of the late William C. Mingle took place recently in St. Peter's United Church of Christ in Aaronsburg, Pa. Mrs. Mingle presented the organ to the church to commemorate her husband's long service to St. Peter's, which was his home church, and to the denomination as a whole.

Mr. Mingle was born in Aaronsburg and attended Franklin and Marshall College, Lancaster, Pa. He was associated with the Colonial Salt Company of Akron, Ohio for many years before his retirement from business in 1946.

Mr. Mingle, who died of a heart attack at his home in Aaronsburg on October 6, dedicated much of his time to the church. For fifteen years he was a member of the consistory and treasurer of Grace Reformed Church, Akron, Ohio. At the time of his death, he was president of the consistory of St. Peter's United Church of Christ at Aaronsburg.

On the national level, he was a member of the Board of Business Management of the Evangelical and Reformed Church since its inception in 1940, and during most of this time served as its treasurer. He was chairman of the church paper committee, which was responsible for the publication of *The Messenger*. He served with unfailing devotion as a member of the Joint Planning Committee for the publication of the *United Church Herald* and became a member of the first Joint Publication Committee of the United Church of Christ. He was chairman of the former Central Publishing House in Cleveland and later of the Schaff-Heidelberg Corporation of Philadelphia.

Mr. Mingle was several times a delegate to the General Synod, was active in work within the Central Pennsylvania Synod and was a trustee of Cedar Crest College in Allentown, Pa.

The photo shows Mrs. Mingle at the console of the new organ, as she planned the dedication service with her pastor, the Rev. H. Elwood Williams of the Aaronsburg Charge. Mrs. Emma Bible is the organist for St. Peter's and played for the dedication service.

Breon's

Continued on next page

NEW SANCTUARY FOR DENVER CHURCH

Guy Burgess

LAST January First Plymouth Congregational Church of Denver, Colo., dedicated its imposing new $700,000 edifice on a site seven miles from its former Capitol Hill location, in an area where a Congregational Christian church had been authorized by the comity committee of the Denver Council of Churches. Situated in one of the fastest growing suburbs of Denver, the new site commands an impressive view of the Rocky Mountains to the west. The new building is contemporary in style, with a stately 60-foot tower topped by a 13-foot cross and equipped with a carillon. The beautiful high-arched sanctuary seats almost 700 worshipers. Nearby is the Commons Room with library. A large wing contains educational rooms and church offices, together with ample facilities for social activities. Future plans call for a $300,000 chapel and fellowship hall, to bring the value of the total plant to approximately a million dollars.

Dr. Fred Hoskins, minister and secretary of the General Council of the Congregational Christian churches and co-president of the United Church of Christ, was the principal dedication speaker. The prayer of dedication was offered by the Rev. Dr. Robert W. Inglis, superintendent of the Colorado Congregational Conference and a member of this congregation.

The origins of First Plymouth, the largest Congregational Christian church in Denver, go back to 1864, when the Congregationalists of Denver began worshiping in the District Court Building. Seven years later, First Congregational Church erected its first edifice. Plymouth Congregational Church was organized in 1884, and the two congregations continued their separate existence until 1929, when they were united to form First Plymouth Church. The present minister, the Rev. Dr. Daniel Weigle Nicely, began his service to First Plymouth seven years ago.

GOOD SAMARITAN HOME DEDICATES NEW BUILDING

THE Good Samaritan Home for the Aged, oldest benevolent institution affiliated with the Evangelical and Reformed Church, recently completed and dedicated its new $1,200,000 building located in south St. Louis. The Rev. Dr. Alvin J. Munsterman, superintendent of the Bensenville Home for the Aged, Bensenville, Ill., was the principal speaker for the dedication program, and the men's chorus of Grace Evangelical and Reformed Church, St. Louis, provided special music. Photograph shows the chorus assembled in the home's chapel during the dedication service.

Founded in 1856 by the Rev. Louis E. Nollau, the Good Samaritan Home is under the supervision of the Rev. and Mrs. Hermann E. Koenig, who have been in charge of the institution since September 1954.

The unique building is the first modern old-folks' home built in the St. Louis area. It was especially designed for the six-acre site it occupies on a high bluff overlooking the Mississippi River, with wide picture windows affording magnificent views of the extensive Illinois farm lands opposite.

The first unit, for 150 residents, is to be enlarged eventually to house 400. Features of the building, designed in accordance with the "new concept" of care for the aged, include facilities for directed occupational therapy and hobby interests that give the residents something to occupy their minds, their hands and their time. The lower and third floors house most of the single residents in individual rooms. The fourth floor has medical and dental clinics and an infirmary. Each of the residential floors has its own sun room, sewing room and small snack kitchen. On the main floor there are large lounge and living rooms, administrative offices, the dining and kitchen areas and at one end a sizable chapel where Superintendent Koenig will conduct services regularly.

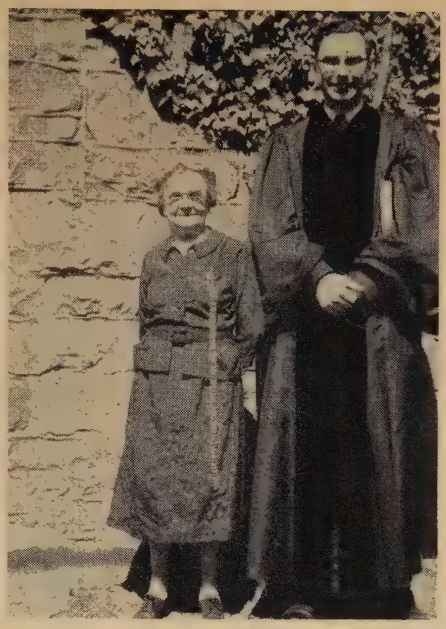
Francis Scheidegger

SETS 65-YEAR ATTENDANCE RECORD

On a Sunday morning not long ago Annie Bertha Warford of Easton, Pa., received another bar to be attached to her attendance pin, indicating that she had completed her sixty-fifth year of perfect attendance at church school.

The presentation was made at St. John's Evangelical and Reformed Church at Riegelsville, Pa., eight miles from Easton, where Miss Warford is a member. Presiding at the service of recognition was her pastor, the Rev. Donald J. Ely, who is shown in the photograph with Miss Warford.

Miss Warford, who will admit only that she is "over 70," is reported not to have missed a single Sunday since she was enrolled in church school in 1894. For many years she lived a mile outside of Riegelsville. However, even after she moved to Easton thirty years ago, she continued to attend the Riegelsville church. Recently when bus transportation became very unsatisfactory, Miss Warford began attending church school in Easton but asked that her attendance continue to be recorded in her home church. According to available records, she has missed only one communion service since she joined



the church in 1900. That was in an interim period between pastorates, and it is thought that records may be inaccurate at this point. Miss Warford is employed in Easton and still goes to work regularly six days a week.

JOINT MEETING HELD IN ILLINOIS

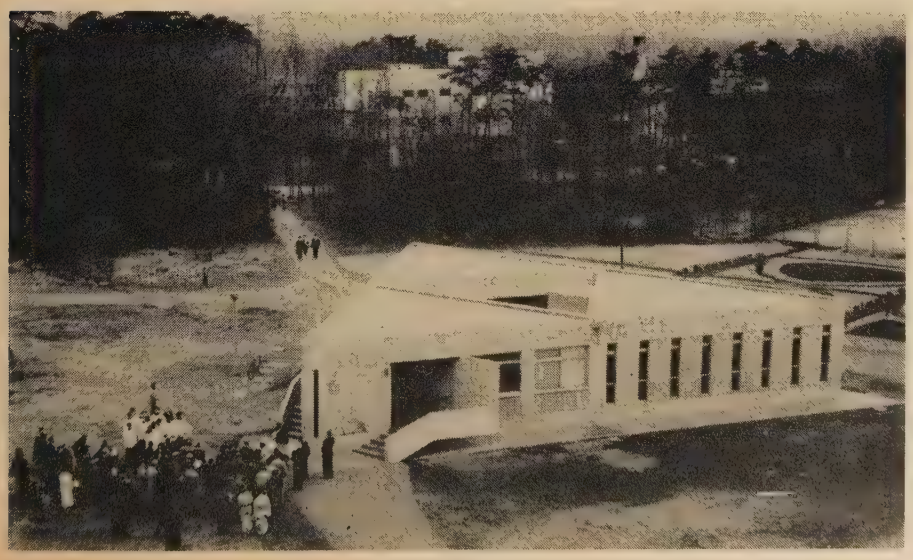
The first joint meeting of the Congregational Christian Conference of Illinois and the North Illinois Synod of the Evangelical and Reformed Church consisted of a worship service held in the Oak Lawn High School on May 5, in conjunction with the annual meetings of the two bodies. Members of the two churches in the Chicago area were also present to hear Dr. David Wesley Soper, professor of religion at Beloit College. Dr. William L. Rest, synod president, and Dr. Clarence F. McCall Jr., associate superintendent of the conference, officiated.

In separate meetings the Congregational Christians, meeting at First Church in Oak Lawn, heard a series of three lectures by Dr. Howard F. Schomer, president of Chicago Theological Seminary. Eight forums discussed the conference work.

The synod, in session at Immanuel E and R Church, Evergreen Park, heard Dr. Robert C. Kienle representing the General Synod, and Dr. Reginald H. Helfferich, executive secretary of the Commission on World Service.

JAPAN UNIVERSITY CONSECRATES SEABURY CHAPEL

The Ruth Isabel Seabury Memorial Chapel on the campus of International Christian University near Tokyo, Japan, was recently dedicated. Dr. Hachiro Yuasa, president of the university, gave the principal address. A gift from the Danforth Foundation of St. Louis, the chapel also serves as a memorial to the late William H. Danforth, prominent Congregational Christian layman and American businessman. Miss Seabury was for twenty-nine years educational secretary of the American Board of Commissioners for Foreign Missions. A native of Maine, she served for ten years as young people's secretary of the Congregational Woman's Board of Missions before joining the staff of the American Board in 1926. In time she became known to missionaries whom she visited in all parts of the world as "Aunt Ruth." Dr. Yuasa said in his dedicatory address: "She was at home with all persons at all times, in all places, regardless of their race, nationality, creed or sex." Miss Seabury died in 1955.



Seabury Memorial Chapel is triangular in shape and is of ferro-concrete construction, one story in height. It includes a small chapel and a meeting room, each with a seating capacity of fifteen, a crypt for the preservation of ashes and a tiny prayer room, which is open to students at all times. A triangular inner court is marked by a bronze plaque inscribed with a message Ruth Seabury wrote shortly before she left Japan in July, 1955:

"Under God we must build peace on the foundation of mutual understanding and respect for all persons, humble service in compassion for all mankind, and freedom to love and to love in world-wide brotherhood."

The dedication service was held in connection with the university's third Commencement Day exercises, at which 119 students received baccalaureate degrees and seven were awarded the first master's degrees granted by ICU.

NEWS of the WORLD

GERMAN CHURCHES HOPE FOR VOLUNTARY SUPPORT

BISHOP Hanns Lilje, chairman of the United Evangelical Lutheran Church in Germany, said in Washington, D. C. that he hopes the German Protestant church will grow to be more like the church in America with respect to support through voluntary giving and increased lay activity.

In the United States for a series of speaking engagements, Bishop Lilje met with a number of Congressmen and had lunch with German Ambassador Wilhelm Grewe. In the photo he is shown with *(left to right):* Rep. George M. Rhodes (D.-Pa.); Rep. Albert H. Quie (R.-Minn.); Sen. Eugene J. McCarthy (D.-Minn.); and Rep. Walter H. Moeller (D.-O.).

Speaking of his admiration for the freedom of the church in the United States, Bishop Lilje said: "I would hope that in the framework of the traditional church organization we can build up the same kind of church you have over here, based more on free cooperation, a stewardship program, including voluntary giving and increased lay activities. It is unfortunate that church members' contributions collected by the state in Germany are called 'church taxes,'" he continued. German church leaders are making an effort to persuade dedicated members to give more than their "tax," and the campaign is meeting with response.

RNS

200 AMERICAN YOUNG PEOPLE CHOSEN FOR WORK CAMPS

FROM Alaska to the Far East and from Latin America to Africa young Christian work campers from a score of nations will be digging, building, working with migrant children and cleaning up flood damage this summer. Through the Ecumenical Voluntary Service of the United Student Christian Council, more than 200 American young people will also be serving others while paying for the privilege out of their own pockets. The Rev. C. Frederick Stoerker, Evangelical and Reformed clergyman serving as program director, reported that 120 United States students took part in the overseas program last year and ninety-four worked in this country.

"This summer, students will be busy in seven states," he announced. In New York State they will work in Wayne County among migrants and their children in an important fruit-growing area. (For story on last year's Wayne County work camp, see "Fruit will never taste the same," in the October 9, 1958 issue of *United Church Herald.)*

Seminars on the Bible and social problems will be conducted by work campers in Estes Park, Colo. for other students holding jobs in national park hotels.

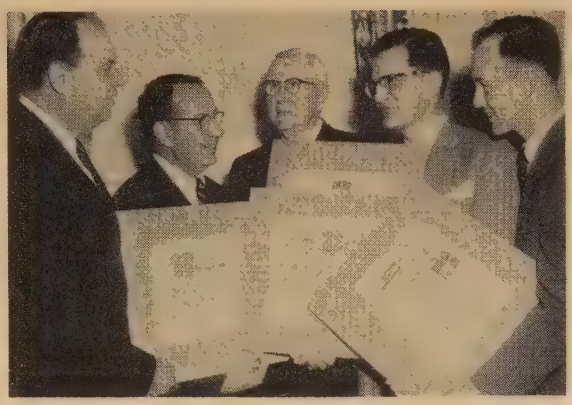
In Brownsville, Texas, added facilities for a church to serve Spanish-speaking people will be built. In Bloomington, Ind., campers will reclaim one ramshackle building and raze another in a privately financed, low-cost housing project. Other campers will work in Knoxville, Tenn. and in New Windsor, Md. And in Alaska they will paint, renovate and work on the grounds of the Kodiak Children's Home.

Thirty-two Protestant youths from Holland, Italy, Switzerland, France, East and West Germany, Great Britain and the United States participated in the ecumenical work camp near Berlin shown in the photo.

RNS

RELIGIOUS PUBLICITY COUNCIL GIVES CITATIONS

RNS



THE Allentown (Pa.) *Morning Call* was one of two daily newspapers to receive a citation from the National Religious Publicity Council at its recent annual meeting held in Washington, D. C. Accepting the award for the Allentown *Call* was its writer-photographer, Dick Cowan, who was cited for "outstanding reporting and interpretative treatment of religious news, accompanied by superlative illustrative coverage."

Founder and long-time editor of the *Call-Chronicle* newspapers in Allentown was Dr. David A. Miller, active Evangelical and Reformed layman, who gave a lifetime of outstanding service to his church and whose publishing firm has consistently given generous coverage to news on religion. Dr. Miller, who died in 1958, was one of the representatives of the Evangelical and Reformed Church at the First Assembly of the World Council of Churches, held in Amsterdam in 1948.

Photograph shows Dr. Oswald C. J. Hoffman *(left)*, director of public relations for the Lutheran Church-Missouri Synod, chairman of the NRPC awards committee, with Mr. Cowan *(far right)* and three other citation winners: Frederick Houwink of Television Station WMAL-TV, Washington; Stuart Paddock of Paddock Publications, Arlington Heights, Ill.; and Lester F. Heins, religion writer for the Toledo (Ohio) *Blade*.

DAYTON CHILDREN SEND GREETINGS TO DR. SCHWEITZER

THE January 1 issue of *United Church Herald* with its cover story on Dr. Albert Schweitzer *(see photo)* played an important part in a recent project carried out by a group of pupils in the weekday religious classes sponsored by the Dayton, Ohio Federation of Churches. Under the leadership of their teacher, Mrs. Ralph Wall, a veteran weekday religious education teacher in the Dayton system, the boys and girls at the Emerson Grade School, ages 6-13, have become well acquainted with Dr. Schweitzer and his humanitarian work among the people of French Equatorial Africa. As one expression of their interest, the children decided to send a gift to Dr. Schweitzer to be used for corrugated roofing to replace the thatched roofs on the cottages making up the Lambaréné hospital settlement.

When Dr. Schweitzer observed his eighty-third birthday several of the weekday pupils sent him notes containing birthday greetings. Typical of these letters is one from Betty Rung, which read as follows:

"Dear Dr. Schweitzer: How are you? Fine, I hope. I have heard many great things about you. The African people are very happy to have you. I go to church, too. My father and mother go, too. I have heard that you play in concerts and I would love to hear one. Happy Birthday in your eighty-three years working for God. May God bless you in his kindest way." (signed) *Betty Rung.*

Betty is shown in the accompanying photo together with other fourth graders at the Emerson School: Jimmy Ricketts *(left)* and Bobby Sparks *(right)*. Proud possessions of the boys and girls and of Mrs. Wall are several letters they have received from Clara Urquhart, a Dutch nurse who works with Dr. Schweitzer.

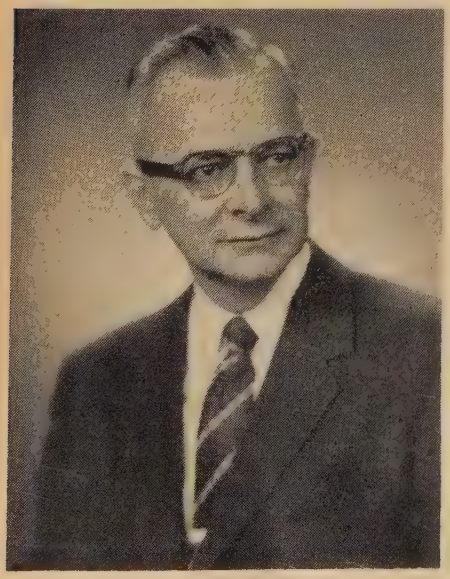
MARY P. HARRINGTON

Prof. T. F. Torrance, visiting lecturer from the University of Edinburgh.

Summer School for Pastors at Lancaster, Pa.

PASTORS of congregations from all over the nation who have been out of seminary seven years or more will have a chance to brush up on their theology and dig in to city-church problems at a special Summer School for Pastors to be held in Lancaster, Pa.

Credit toward the Master of Sacred Theology degree will be awarded to those attending the five-week school, making it the first of its kind in the nation, according to the Rev. Dr. Harold H. Wilke, executive secretary of the E and R Commission on Church and Ministry, co-sponsor of the school.



The Rev. Dr. John H. Shope will teach course on sociology of the city parish.

This year's school will be held on the campus of Lancaster Theological Seminary, June 16 to July 16. The Rev. Dr. Bela Vassady, professor of systematic theology at the seminary, will be dean. The following summer Eden Theological Seminary in Webster Groves, Mo., will be host.

Approximately fifty full-time ordained ministers of E and R and CC churches—all holding Bachelor of Divinity degrees—will attend. If the pastors' congregations will give the men sabbatical leave so that they can attend, as the school is urging, the Commission on Church and Ministry, the Board of National Missions, the other co-sponsor, and the E and R Women's Guild will pay their tuition, board and room, and some travel expenses.

Because "so many pastors come out of rural backgrounds and find the transition to a city program difficult," says Dr. Wilke, the pastors' school will devote a sizable portion of time to the sociology of the city parish. The Rev. Dr. John H. Shope, secretary of city church and urban strategy of the E and R Board of National Missions, will teach the course.

In addition, the ministers will study pastoral care under the Rev. Dr. Russell Dicks, professor of that subject at Duke University Divinity School, Durham, N. C., and the Rev. Paul E. Irion, professor-elect of pastoral care at Lancaster Seminary. They will study theology with the Rev. Dr. Thomas F. Torrance of Scotland and Bible with the Rev. Dr. Donald G. Miller of Union Theological Seminary in Richmond, Va.

In three additional quarters, these "student" ministers will be able to complete their sacred theology degrees "on their own" at one of several seminaries. In a three-year experiment these special pastors' schools will be open each summer to a different group of ministers.

Originally the dream of Dr. Shope, the school is based on a conviction that three years in seminary are not enough for ministerial training today. Many ministers have asked for a refresher course on the graduate level. The three seminaries affiliated with the E and R Church have not provided summer programs on the Master of Sacred Theology level.

Members of the joint administrative committee for the new summer school include the Rev. Dr. Mervin M. Deems, dean of Bangor Theological Seminary (CC); the Rev. Nathanael M. Guptill, associate minister and secretary of the CC General Council; the Rev. Dr. Edward W. Brueseke, South Bend, Ind., pastor of Zion E and R Church; the Rev. Dr. Robert V. Moss Jr., president of Lancaster Seminary; the Rev. Dr. John H. Shope; Theodore R. Schwalm, Lancaster businessman and treasurer of the E and R Board of National Missions; and Dr. Harold H. Wilke.

Mrs. Harrington is manager of the Midwest Office of the Office of Communication. Photo of Dr. Shope by Photoreflex Studio, Philadelphia, Pa.

BOOKS

THE MEANING OF WORSHIP

By Douglas Horton *(Harper & Brothers, $2.75)*

DOUGLAS HORTON is now within days of retirement from the deanship of Harvard Divinity School to what will surely be a life freed for other activities. His lifetime has included the ministry of the General Council of the Congregational Christian churches and of local churches within Congregationalism, and a ministry and witness in the ecumenical life of our times. Through all these careers he has maintained habits of scholarship that have produced a half-dozen books. He translated Karl Barth into English in 1929, releasing that theological bombshell into American Protestantism. Just last year he translated from the Latin the "Responsio" of John Norton.

And now comes the fruit of this good life, his Lyman Beecher Lectures for 1958 in the great Yale University Divinity School series. This is the eighty-eighth in that sequence, which has presented most of the great pulpiteers, theologians and churchmen of those decades. To find a topic not mined empty or a field of thought not threshed bare is a task, but Dean Horton has done it. In supplying a fitting stone in the structure of the great lecture series, he has fitted a capstone to his own ministry.

He has chosen to write on "The meaning of worship" and a very refreshing piece of work it is. This is the distilled essence of a lifetime. It is wise, calm, unhurried. There is a kind of rambling discursiveness to it that continually enriches the never-lost central theme. Here he is beyond polemic, not under the pressure of persuasion, nor engaged in an administrative task. All these things are shuffled off and we go to the center and ask the central question: "What does the living Christ ask of those who worship in his name?"

This is, in a fine way, a distinctively Congregational book. There is in it a curious, direct hold on Christ, and for the rest a great freedom. He follows Herbert Butterfield, the great Cambridge historian, whose theme in *Christianity and History* is "hold to Christ and in all else be uncommitted." So, having made his initial point that the distinctive, characteristic and basic relationship to God in Christ is at the heart of worship, he goes on to explore the meaning and implication of this with great freedom and imagination, rooting what he says in deep personal experience, loyal Congregational experience and wide ecumenical experience.

He is saying that the church is called into being by God, through Christ. The initiative is God's—he invades us. The whole incredible richness and variety of our human response is the subject of the lectures. He considers the response in sacrament and symbol, in the forms and shapes worship takes, in the role of the minister and the life and order of the church. This is no superficial "how to" lead in worship for the parson seeking liturgical gimmicks, nor is it esoteric.

It is a warm, viable, rich consideration pitched at the conversational level, never running off into irrelevancy, never losing its central reference to Christ and what it means to worship him. Dean Horton points out that only in Christianity does worship forge a community where "the human side of the relationship established by deity is a worshiping church."

The latter half of the book is an exploration of the minister's task of bringing all to Christ and doing all in the presence of Christ. This must be done first in the local congregation—the basic, visible unit of the church and the one in which the face-to-face, God-and-man, man-and-man encounter takes place. It must be done secondly in the life of the parish, as the life of the worshiping congregation flows into and is invaded by the life of the immediate community. How can the relationships established in worship be brought into the total parish? This is a proper and central phrasing of the question asked everywhere today regarding the church and culture, the church in an affluent society and the church in suburbia. But here it is asked rightly and soundly, in the right setting: "Our need today in our total parish life is to bring this consciousness of salvation in Christ, which is the basis of our worship, over into the rest of the life of the parish, to reproduce the relationships that Christ induces. This is the hallmark of a true church."

Then, lastly, these relationships should be carried to the boundaries of the world. This takes Dean Horton into the ecumenical movement, where he carries his thought forward with imaginative and creative vigor. He considers both the non-sacramental and sacramental aspects of worship at the ecumenical level, the problem of intercommunion, the recognition of holy orders, and the faith and order of the church.

In all this maze he continually comes back to his touchstone: "What does the living Christ ask of those who worship in his name?" So he is never misled or lost and is always asking the illuminating and corrective—and often embarrassing—question that cuts through the man-made and cherished apparatus of the church's organizational life.

This is a good Congregational book. It puts Christ first. By that same token it is also a good Christian book, and that's better. Dean Horton's ruggedly maintained emphasis on the essential centrality of Christ in our worship puts and keeps first things first. Then he is free to roam around in our ecclesiasticism. It is rewarding roaming. This is an evangelical and hopeful book.

Harland G. Lewis
Minister, The First Church of Christ, Farmington, Conn.

OUT OF THE DEPTHS

By Edward A. G. Hermann *(Christian Education Press, $1.50)*

ONE OF the veteran ministers of the Evangelical and Reformed Church is the author of this volume of poems. Many of them came "out of the depths" of his own personal struggle with prolonged illness and pain. He took with him into the vale a Christian view of the meaning of suffering, and he came out with an even deeper appreciation of what it can do for one who walks the hard road with "the Divine Companion."

The poems are assembled in four groups. One is headed "Rebirth." These poems acclaim the wonders and glories of God's creative handiwork. Snowdrops, violets, the first green blades of grass in the spring, an October sunset—these and other messages of hope from the living universe waken a new and living hope even in hours of pain and depression.

The second group, entitled "Out of the depths," reflects vivid scenes from the author's bedfast days in the hospital—the human healer making his rounds from bed to bed, the Divine Healer "whose presence always makes the night luminous," the resolute purpose to "keep our Christmas candles burning bright," and the window cleaner outside on his ladder keeping clear the vision of "the patch of blue sky—and the rain!"

Group III, "The dark angel," contains songs of hope and assurance, which reveal that the writer is not fooled by "Death, the deceiver." In the hours of solitude and suffering he grows certain that those "whom once you loved, and who loved you, are living still, and they are not so far away."

Group IV, "Life and creeds," contains the author's own credo and a series of personal tributes to his doctor and other close friends. Let the reader take ample time to ponder these choice lines and reflect on them over and over again.

Alfred Nevin Sayres
Professor of practical theology, Lancaster Theological Seminary.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

London, England

TO THE CO-EDITORS:

There is no more pleasurable moment in each two weeks than the occasion when a copy of *United Church Herald* appears, and I have to lay aside everything else to read it. My very warmest congratulations to you and to all who share in this fine publication, so well worthy of all the best in your churches.

Ralph F. G. Calder
Minister and secretary,
International Congregational Council.

★

Philadelphia, Pa.

TO THE CO-EDITORS:

My heartiest congratulations to you upon the splendid manner in which you have set forth the proposed new Statement of Faith in the March 26 issue of *United Church Herald.* The layout for the proposed new statement itself, the accompanying article by the Rev. Dr. Loring D. Chase and the editorial by Co-Editor Theodore C. Braun are wonderful.

I am certain that a host of others will join me in this expression of appreciation for your excellent presentation of the good fruit brought forth by the labors of the Commission to Prepare a Statement of Faith.

Sheldon E. Mackey
Co-secretary,
United Church of Christ.

★

Oakland, Calif.

TO THE CO-EDITORS:

Congratulations on the development of *United Church Herald!* It is intriguing in format and interesting, informative and inspiring in content. I am especially pleased with the March 26 issue in which the proposed new Statement of Faith appeared.

I have a comment on this statement. It is indeed characterized by originality and freshness and is sufficiently flexible to permit a freedom of interpretation in line with the traditional emphasis of our churches. On the whole, I am pleased with it as expressing the formal convictions of our Christian faith.

However, I am distressed at one omission. What has become of the majestic affirmation "We work and pray for the transformation of the world into the kingdom of God," which is included in the Kansas City Statement of 1913? In this proposed new statement any social idealism is expressed only through abstract terms such as "the service of men," "the struggle for justice and peace," and the negative suggestion that we are to "resist the powers of evil." Surely no exception will be taken to these commendable sentiments but they seem pale and lifeless compared to the inclusiveness, dramatic power, imaginative appeal and positive faith of "the kingdom of heaven on earth" ideal.

Of course, we shall never reach this goal within the framework of our human situation in time and space. Neo-orthodoxy has taught us this; but I trust that its pessimistic slant will not rob us of the "kingdom of God on earth" concept as the flying goal of the Christian world mission and indeed of all men of goodwill throughout the ages.

Unless this concept is in some way incorporated into the proposed new Statement of Faith, I believe our fellowship will have suffered a serious loss in dynamic motivation. I trust that the restoration of this formal expression of the social idealism of Jesus and the prophets may be seriously considered by the General Synod when it meets at Oberlin this July.

Ralph C. Waddell
Minister,
Fruitvale Congregational Church.

★

Wichita, Kansas

TO THE CO-EDITORS:

Of the several changes in the proposed Statement of Faith suggested in your letters' column by the Rev. Gibson I. Daniels (April 23 issue), I would decidedly support adding the word "repent" in the eighth paragraph. As a matter of style, I prefer an equivalent word: "He promises, to all who turn and trust him . . ."

Some persons may find the meaning of "repent" included in a spacious definition of "trust." But they force too much space into the one word. Trust engages man with God; but repentance disengages man from the rivals of God and presents him to God for engagement. All other supposed givers of promise in the environment or in the thoughts of man are rivals of God.

Mr. Daniels is right that repentance is clearly stated in the gospel as a condition of salvation. Read *Mark* 1:15 and 6:12. Moreover, it is called for especially by a particular cue in these times. In our part of the world in these times, we state the Christian faith amidst a decent but godless humanism.

The promise summarized in paragraph eight is not given to "trust" of all sorts. A high-scoring football back on an athletic scholarship may "trust" the faculty and administration to see him through college. A respected community leader may "trust" the courts and press to deal gently with him always. To them, it is trust-for-trust. Likewise decent men who are perhaps even sensitive and diligent may venture to "trust" God without repentance. They fail to acknowledge that giving the promise is a privilege reserved to God only, whereas to repent is to acknowledge it. Their trust dwarfs God and almost erases God, remaining only a small distance from godless humanism. Dare we seem to reassure them by the omission of "repent" or "turn" in our statement?

It is true that the word "repent" has often been heard when preachers have associated it with restricted dogmas and morals. But in the context of the whole proposed Statement of Faith, which is lively and excellent, the associations would put the word to a due meaning.

George K. Dreher
Minister,
Concord Congregational Church.

★

Evansville, Ind.

TO THE CO-EDITORS:

Usually the U. S. House of Representatives acts more nearly in accordance with the wishes of the people. However, concerning the proposed extension of the Universal Military Training and Service Act, the Senate took the position that the bill extending the draft had been railroaded through the House. There were only five days of hearing: three and one-half for those favoring the bill and one and one-half for those opposed to it; and debate in the House was limited to one day. So the Senate has decided that it will hold hearings itself and that this bill will have reasonable consideration both in the hearings and when it comes to the Senate floor for debate.

Too long have Americans paid the bill for conscription, a policy that has wasted the time and talents of the youth of the country at the same time that it has weakened the position of our nation in the world.

Now that there will be more time for the churches to get the issue before the people, it is reasonable to expect that they will assert themselves. The United States can return to its traditional policy of freedom from peacetime conscription.

Ruth (Mrs. L. E.) Stahl
Member, Bethlehem E and R Church.

★

Rock Rapids, Iowa

TO THE CO-EDITORS:

Prof. Robert McAfee Brown has written an excellent article in your issue of April 9, "Why read religious books?" His thesis is relevant, his thoughts march and his argument is solid and persuasive.

What Dr. Brown failed to mention in his list of "books about the Bible" is his own superb achievement in *The Bible Speaks to You* (Westminster Press, 1955, $3.00).

We have used this book in a series of "conversation groups" we hold twice each year and it has received unusual acceptance by the group. This is no ordinary

textbook. With wit and wisdom, cutting quotation and stimulating question, Dr. Brown has given us one of the best introductions to the Bible we have had.

Paul Freeman
Minister,
First Congregational Church.

★

Raipur, M.P., India

TO THE CO-EDITORS:

We are cheered by the gifts that are coming in from America for the reconstruction of the Gass Memorial Center, Raipur, M.P., India, which was gutted by a violent mob on August 26 and 27, 1957. We are especially appreciative of those amounts that have come as a memorial to Mrs. Martin P. Davis, who died in September 1958. Dr. Davis, a retired E and R missionary who had an important part in the development of the center during the days of its infancy, requested that instead of floral tributes to his wife, her friends should give money ordinarily spent for that purpose for the reconstruction of the center. At present almost $1,000 has been received in memory of Mrs. Davis.

Mrs. Davis gave herself unstintingly to her work in India and was also an able helpmate to her husband. Their home was always open to neighbors and friends and Mrs. Davis was a charming and generous hostess. The Davises both served with efficiency and zeal in leprosy work, in running a dispensary, in school work, in village and city evangelism and very significantly in literature. By participating in this memorial to Edna Davis, the donors are fostering a very worthy cause.

An important part of the center's library was its reference shelf. This contained encyclopedias, dictionaries and other reference books. We shall use the gifts being received in Mrs. Davis' name for the restocking of this section of the library. These books, so rare in this part of India, will be a witness to our desire to serve the Raipur College community and others.

Gurbachen Singh
Superintendent, Gass Memorial Center.
Helen (Mrs. Theodore) Essebaggers
Missionary.

★

St. Louis, Mo.

TO THE CO-EDITORS:

I was distressed by the unidentified quotation that appeared in a box on the same page with my article "To save our church" in *United Church Herald,* April 23. The quotation, which was a paragraph lifted from a statement on Rural Life Sunday recently adopted by the General Board of the National Council of Churches, seems to suggest that Rural Life Sunday observance is no longer relevant or meaningful in a day when farmers have become a dwindling minority in our nation and in our rural communities.

The actual intent of the National Council statement was almost the exact opposite. Following the paragraph that you quoted out of context, the statement goes on to say:

". . . . to continue the original emphasis of man's dependence upon God and to make the observance more relevant to the lives of people presently living in rural society, yet employed outside of agriculture, the church must broaden the emphasis of Rural Life Sunday. This means a restatement of purpose and policy and the creation of ceremonies and service suggestions which take into account the vast complexity of present-day rural America (including agriculture) as being under the sovereignty of God and in need of his blessing."

Shirley E. Greene
Secretary, Town and Country Church,
Board of National Missions (E and R).

★

Webster Groves, Mo.

TO THE CO-EDITORS:

Would it not be advisable to inform the readers of the *Herald* that the General Synod of the Evangelical Church of the Union was held in West Berlin, not East Berlin as the headline carried above my article in the April 9 issue stated?

Elmer J. F. Arndt
Professor of historical theology and ethics, Eden Theological Seminary.

UNITED WITNESS

(Continued from page 12)

financial support, it has also endeavored to restore programs in churches that had closed. An example is St. Paul's Community Church, formerly the First Congregational Church of Cleveland. With nearly 2,000 members, it had closed its doors in the face of an in-migration of Southern white workers who replaced the original population.

In the spring of 1954, the Inner-City Protestant Parish leased the building from the Congregational Union of Cleveland and in five years it has developed an active program for all age groups. Just this year the congregation voted to call the Rev. Walter E. Ziegenhals, a Congregational Christian minister, to lead its youth program. With a gymnasium and considerable other space available, the building offers good recreational facilities.

In addition to specific programs at the six churches, each designed to meet the needs of its particular neighborhood, the parish carries out several special projects. One is "Friendly Town," through which children from the inner-city get a two-week vacation. This program alone has grown from twenty-eight children in 1955 to 120 in 1958!

Summer camps are another parish-wide activity. Until this year a camp site had always been rented, but in 1958 the parish acquired a 100-acre site for children's and family camps.

High-school young people of the area will have their first chance to camp this summer and it is expected that by 1960 facilities for younger children will be ready. Members of parish churches are eager to do much of the renovation work at the camp themselves as soon as materials and tools are available.

Each summer the parish recruits thirty or more college and seminary students to assist the regular staff with vacation church school, which last year enrolled 880 youngsters. These summer workers represent many denominations and come not only from many parts of the country but from foreign lands as well.

This fall the parish will launch its internship program in conjunction with the Oberlin Graduate School of Theology. Seminarians between their second and third years will have an opportunity to serve an intern year in the inner-city of Cleveland under the supervision of a parish minister. Such a program will help meet the long-felt need for adequate training for the ministry to the inner-city. The Rev. William R. Voelkel will direct the program. *(See news account on page 24.)*

In all these areas of service the parish is guided by a board of trustees, which includes representatives of its sponsoring denominations, the Cleveland Area Church Federation and the local churches that contribute to its support. Representing the board of trustees of the Cleveland Congregational Union are the Rev. Erston M. Butterfield and the Rev. R. Russell Denison. Other members and the churches they represent are: Alfred S. Andrews, Lakewood Congregational Church; Charles F. Bellows, Dover Congregational Church; Richard Bauman, Middleburg Heights Community Church; Ralph W. Leavenworth and E. T. Morris, Plymouth Congregational Church; and the Rev. Ferdinand J. Renz of Brecksville Congregational Church. Representing the Northeast Ohio Synod of the E and R Church are the Rev. Henry L. Noffke and Karl Braun.

At the end of its first five years the Inner-City Protestant Parish in Cleveland and those who have made it possible are convinced, with Dr. Douglass, "that our sectarian divisions are largely irrelevant to the real issues and decisions that human beings face in an urban culture and that the most effective means of presenting the Christian faith is a united Protestantism that transcends sectarian diversities."

A MATTER OF PERSONAL OPINION

(Continued from page 13)

ence uncertain. No matter in what situation a person may find himself, no matter what his personal state, there have been wrought for him, in the realm of history, events that cannot be altered. Nothing in our personal experience can change God's own deeds.

It may very well be, however, that God's deeds must change our personal experience. To use the example of forgiveness again, we have all known those who maintained they had no need of forgiveness. They found nothing in their personal lives that required repentance before God. But to such souls the Bible witnesses that their sin is great enough to crucify God's Son.

In the events of the Bible, in the drama that God acts out in relation to man, certain facts about God and about man are spelled out. These facts are quite specific. They are not dependent on our opinion of them or on our feelings. It doesn't matter whether we like them or not or whether we have ever experienced them personally. They are simply there. And if we claim to talk about the God whom the Bible speaks of, we must include these facts in our speech.

We must, in short, judge our personal experience in the light of God's acts. We must let God reveal himself in his own deeds and words. And finally, we must turn for a full knowledge of our God to his revelation of himself in history and in Jesus Christ. We must, if we would truly know God, study and understand the Bible.

If this is done, our faith will cease to be at the mercy of the shifting winds of doctrine. It will cease to be merely a matter of personal opinion. For example, we may have many ideas of God. Almost everyone does. We may say, "I think God is loving," and someone may ask, "How do you know?" Our reply can be, "That's my opinion." But if we know the Bible, there is much more we can reply. We can tell of a God who heard the cry of a people enslaved in Egypt. We can tell of good tidings to the exiles: "Comfort ye, comfort ye my people." We can recall Bethlehem's manger and Golgotha's three crosses. We can tell of an apostle's faith that nothing could separate him from the love of God.

Perhaps our idea of God is that he is dedicated to making us happy. If so, we can recall Jeremiah in the cistern or Job confronted by seemingly inexplicable suffering. We can remember Jesus in Gethsemane and Stephen dead under a hail of stones. Somewhere perhaps in the middle of such thoughts we may truly find God. We shall discover that our ideas of him often have nothing of truth about them and that only as we know God first in biblical history can we really know him at all.

Christian faith is, to be sure, a matter of personal experience. It confronts a man as he is. It takes hold of his heart and his mind and his will and often transforms him. But Christian faith is more than this. It is holding fast to a history—a history acted out by God. From the depths of guilt it reaches out to grasp a cross. Beside the fresh earth of a grave it remembers an empty tomb. In the middle of a world in turmoil it hears again: "I am with you always." It is made up of the knowledge that God has acted to redeem his own and it knows that nothing on earth can ever change those acts. Its foundation is unshakable because its foundation is holy history!

But only insofar as that history is known does Christian faith reach certainty. Only insofar as the events in the Bible are appropriated for one's own is there knowledge of who God really is and of what he has really done. Personal experience alone cannot furnish such knowledge. It cannot go back three thousand years to Egypt nor two thousand to Jerusalem. It can neither create the events of the Old Testament nor those of the cross and resurrection. It can only learn of such events and, in learning, recognize their significance. Once such recognition occurs, faith has found its foundation.

We affirm this when we confess the Apostles' Creed in the Sunday service. We do not start by reciting what has happened to us. We start with the acts of God: "I believe . . . in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose again from the dead. . . ."

Only when we have confessed this holy history, only when the events in it have been made our own do we move on to their significance for our personal experience: ". . . the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting." Only insofar as God has acted and only insofar as we know he has acted is there sure foundation for our faith. Only as we know the events to which biblical history witnesses is there a basis for our personal belief.

Let every man and woman be his own theologian. Of such is the strength of Protestantism. But let every man be a biblical theologian, for of such is the foundation of the Christian faith.

(CC) DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for March 1959	$ 7,127.23
Income for 10 months ended March 31, 1959	$70,087.41

CHRISTIAN TITHE

(Continued from page 22)

than one-tenth. This is the law of the land. But tithing is not the law of the church; neither is it an amount confiscated from the faithful.

Tithing commends itself only as it is regarded as voluntary. It is meaningful only as it is part of a discipline by which a church member seeks to bear witness (testify) to the faith that is in him.

3. The practice of tithing commends itself because experience confirms its validity. Most Christians who tithe are quick to say that the practice has proved a joy and a blessing to them. "If you tithe, you don't worry about being pressured," declares a tither. "You know your giving is right. You give until you feel good about it." Leland Stowe made a study of tithing and reported his findings in the *Christian Herald.* He found that tithing changes people inside, endowing them with a new confidence and peace of mind. Returning a fair share of God's bounty, tithers discovered, not only takes faith but strengthens faith —in life, in others, in oneself.

Thomas Kane devoted almost forty years to distributing literature on tithing and worked unceasingly to promote it. He would say again and again: "I have never seen a long-faced tither." In his speaking and writing he asked if anyone knew or had ever heard of a tither who was not happy and spiritually blessed because of the practice, but his question did not get a single affirmative reply.

Roy L. Smith tells the story of an elderly woman who was confined to a wheel chair. She eked out a precarious existence, paying her bills with the meager sum she received in the form of an old-age pension, supplemented by a tiny income earned through the sale of handiwork. But she tithed faithfully! That was what saved her.

"If it had not been for the tithe," she said, "I might have lived all my days inside this bare little room with no outlook. But as it is, I have a window on the world. I have sent my dollars to missionaries in a dozen countries and I have followed every dollar with a hundred prayers. Because I pray for the people over there, I read everything I get hold of about them. That helps me know what kind of people they are." Year by year, she grows richer and finer. Yet, people had said she should not give "because she was so poor." "Surely they would not deny me the right to pray. Then why deny me the right to give?"

The practice of tithing provides a pattern for giving for the modern church member. It shifts attention from the question "How much shall I give?" to the much more important question "How shall I administer the tithe as a faithful steward?" It is one man's way of doing something significant for the Christian enterprise.

OBITUARIES

THE REV. DR. MARION W. BAKER, a retired CC clergyman, died in Pasadena, Calif. April 4 at the age of 90.

Educated at Union Christian College, Wabash College and Yale University Divinity School, he served churches in Massachusetts, New York, Ohio, Kansas, Wyoming and Arizona. During his ministry, two new church buildings and parsonages were completed.

After his retirement from the preaching ministry, Dr. Baker served the Security Benefit Home and Hospital in Topeka, Kan. for fourteen years. He was also chaplain of the Kansas Senate.

Dr. Baker is survived by his widow, three sons, eight grandchildren and seven great-grandchildren.

MRS. JEWEL E. BAUR, née Howe, the wife of the Rev. Theodore C. P. Baur, associate pastor of Immanuel Evangelical and Reformed Church, Ferguson, Mo., died April 10 at the age of 71. Mr. Baur has served churches in Missouri, Iowa and Illinois. He is the only immediate survivor.

THE REV. W. SCOTT BRENDLE, Evangelical and Reformed clergyman of Lancaster, Pa., died February 25 in retirement, at the age of 66. Educated at Keystone Normal School and Central Theological Seminary, Mr. Brendle was ordained in 1911. He spent his entire ministry in Pennsylvania, serving Lemasters Charge, Mercersburg Synod, for thirty-two years. He is survived by his widow and a son.

ANNE L. BUCKLEY, for thirty-seven years an editor and writer for Congregational Christian publications, died April 17 in West Newton, Mass. Her age was 88.

Miss Buckley began working at the office of *The Congregationalist* in 1892 and remained on the editorial staff for twenty-one years.

In 1913 she joined the staff of the denomination's Woman's Board of Missions, later becoming its editorial secretary and associate editor of *The Missionary Herald.* When the Woman's Board united with the American Board for Foreign Missions in 1927, Miss Buckley continued in the editorial department, giving special attention to disseminating the board's news to the daily and religious press.

One of her greatest contributions to her denomination was the establishment of "pledged work," a system of financing the board's budget. She further initiated a "project system" including a news service designed to keep local churches in close contact with missions.

THE REV. EVANDER PLUMMER GETCHELL of Valley City, N. D., a retired CC clergyman, died March 29 at the age of 85. Mr. Getchell was born in Jessup, Iowa. Two years later he went west into the Dakota Territory in a wagon train.

He worked his way through Oberlin College and Oberlin School of Theology. He served churches in Ohio and North and South Dakota. During recent years Mr. Getchell was a pioneer in the handicraft field for church camps in North Dakota. His wife died in 1951.

THE REV. GEORGE H. GLEDHILL, a retired CC clergyman, died in Tenant's Harbor, Me. on February 13. Mr. Gledhill spent his entire ministry in Maine, serving at Waterford, Southwest Harbor-Tremont Larger Parish, Winslow, Benton Falls, Boothbay Harbor and Thomaston.

Mr. Gledhill leaves his widow and three children.

THE REV. NELSON MILES HEIKES, a CC clergyman active in the ministry for sixty-nine years, died on March 11 in Waterville, Me. He was 88 years of age.

Mr. Heikes served churches of the former Christian denomination in Maine and New Hampshire, among them the First Christian Church of Bangor. He was twice pastor of the Albion Christian Church and for many years had made his home in Albion. He was secretary of Maine's Three-Quarter Century Club.

THE REV. DR. JOHN C. KOENIG, retired, former missionary to India under the auspices of the Board of International Missions of the E and R Church, died April 15 at Blue Island, Ill. at the age of 70. A graduate of Elmhurst College and Eden Theological Seminary, Dr. Koenig was ordained in 1912 and spent his entire ministry until his retirement in 1956 on the mission field.

There he served in various ways but specialized in the field of Christian education and helped to introduce modern methods into mission schools. On furloughs he did graduate work at Washington University in St. Louis and the University of Chicago. In 1955 he received the honorary degree of Doctor of Divinity from Eden Seminary.

Since his retirement Dr. Koenig had made his home in Bellevue, Ohio. Surviving him are his widow, two sons and three

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daughters. His brother, the Rev. Hermann E. Koenig, is superintendent of the Good Samaritan Home for the Aged in St. Louis.

THE REV. DR. GEORGE R. LOCKWOOD, a former CC clergyman, died in New York, N. Y. on April 16. His age was 85.

Dr. Lockwood was born in Montclair, N. J. and educated at Grinnell College, Iowa, Union Theological Seminary and Yale University Divinity School. He was at one time minister of Pilgrim Congregational Church in New York. He also served churches in Castine, Me., Glenalden, Pa. and Chula Vista, Calif. Prior to his retirement, he was minister of the Presbyterian Church in Tenafly, N. J.

Dr. Lockwood's avocation was astronomy for many years. He lectured widely and some of his maps and charts were published.

He is survived by his widow, a daughter, a son, two grandchildren and two brothers.

HULDA NIEBUHR, professor of Christian education at McCormick Theological Seminary, Chicago, died April 18 at the age of 70. After receiving her Master of Arts degree from Boston University, she did graduate work at Columbia University, New York, and at the University of Chicago.

She was assistant professor of religious education in Boston University's School of Religious Education and served for fifteen years as director of Christian education at New York's Madison Avenue Presbyterian Church before joining the faculty of McCormick Seminary.

Among Miss Niebuhr's publications are *One Story, Ventures in Dramatics, Greatness Passing By* and many articles in popular and professional journals.

She is survived by her mother, Mrs. Lydia Niebuhr of Chicago, and two brothers, the Rev. Dr. Reinhold Niebuhr of New York and the Rev. Dr. H. Richard Niebuhr of New Haven, Conn.

Word has just been received that HOMER M. SANDERS, a prominent layman in the United Church of Christ, died on November 15, 1958 in Cleveland, Ohio. His age was 67.

A graduate of Bucknell University, Lewisburg, Pa., Mr. Sanders was an electrical engineer. He served Faith E and R Church in Cleveland as a deacon and elder. He later became a trustee in the Euclid Congregational Church, serving also as moderator and deacon. He was a trustee of the Cleveland Congregational Union and a member of the Cleveland Church Federation. Mr. Sanders was also active in Masonic affairs.

He is survived by his widow, one son, four daughters, three sisters and a brother, the Rev. Dr. John C. Sanders, retired E and R clergyman of Chambersburg, Pa.

THE REV. DR. KENNY OTIS SPESSARD, retired Evangelical and Reformed clergyman of Annville, Pa., died April 4 at the age of 90. Educated at Franklin and Marshall College and Lancaster Theological Seminary, he was ordained in 1894. He served churches in Maryland and Pennsylvania. He received the degree of Doctor of Philosophy from Franklin and Marshall College in 1899.

Word has just been received that EDWARD TANEY ZACHARIAS, an elder of Fourth Evangelical and Reformed Church, Harrisburg, Pa., died November 4, 1958 at the age of 71. Mr. Zacharias was educated at Franklin and Marshall College.

At the time of his death he was chief draftsman of the Pennsylvania Department of Forests and Waters, with which he had been associated for thirty-five years. Mr. Zacharias served his church as deacon and elder, as church-school teacher and general superintendent, as president of the Churchmen's Brotherhood and often conducted services in the pastor's absence. The Rev. A. M. Billman is the pastor of Fourth Church. Surviving are two sons and a daughter.

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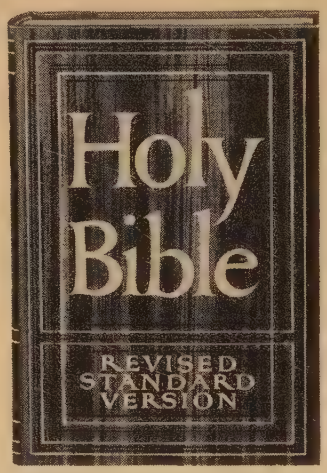

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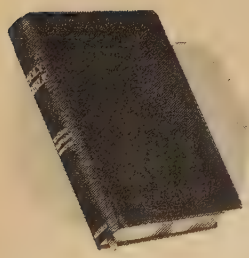

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E and R Address Changes

BECK, R. G., Burlington, to 61 N. Third Ave., E., Hartley, Iowa, pastor of Trinity.

ENGELSDORFER, MARVIN F., Wabash, Ind., to 10 Eton Lane, Campus Manor, Buffalo 26, N. Y., pastor of new mission church.

HARMAN, HENRY V., 1495 Old Farm Lane, York, Pa., pastor of Memorial (new).

JOHNSON, ROBERT C., to 753 Highland Ave., Wadsworth, Ohio (change of residence).

KLEMT, CALVIN C., Suffield, Ohio, to 527 S. Michigan Ave., Big Rapids, Mich., pastor of United (CC).

KNACK, WILLIAM E., Chicago, Ill., to 1337 Pine St., Port Huron, Mich., associate pastor of St. John's.

KRAMME, WALTER W., Treloar, to R.R. 3, Marthasville, Mo. (postal change).

MARKS, EARL R., Elizabethville, to R.D. 2, New Tripoli, Pa., pastor of the Heidelberg Charge.

OLM, CARROLL J., Milwaukee, to 2116 Wedemeyer St., Sheboygan, Wis., pastor of St. Paul's.

ROECK, CARL T., to 1535 Gilbert Rd., Toledo 14, Ohio (retired).

SCHAEFFER JR., JOHN F., Chaplain, New York, to Staff, ComNavAirLant, U. S. Naval Air Sta., Norfolk 11, Va.

SCHULTZ, VALERIUS G., (CC), Caixa Postal 334, Ijui, Rio Grande do Sul, Brazil.

SNEAD, PAUL B., Ephrata, Pa., to 6915 York Rd., Stoneleigh, Baltimore 12, Md., pastor of First and St. Stephen's.

SPONSLER, LEONARD S., Middleburg, to R. 83, Valley Forge Rd., Wayne, Pa., pastor of a new mission church.

ZECHIEL, CHARLES O., to R.D. 1, Millersburg, Ohio (postal change).

Code: CC—E and R ministers serving Congregational Christian churches.

CC Calls

BISHOP, WALTER C., Grand Marais, Minn., to associate, Orinda, Calif.

GREEN, CARL L., Zion, Sterling, Colo., to Bayard, Neb.

HENLEY, Z. RICHARD, Adv. Chr., South Merrimack, to Raymond, N. H.

HOLLOWELL JR., JOHN C., Raymond, Wis., to Geneva, Ill.

KEISER, VICTOR H., director of Christian education, Congregational Christian Conference of Iowa, to camp director-manager of the conference.

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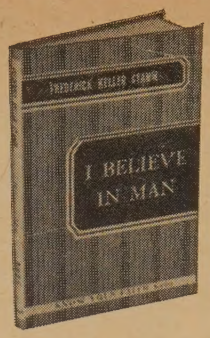

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KELLER, JULES, to St. John's, Lincoln, Neb.

LEWIS, CLIFFORD D., Park St., Mazon, Ill., to associate, Lakewood, Cleveland, Ohio.

LIBBEY, SCOTT S., Red Oak, Iowa, to director of Christian education, Congregational Christian Conference of Iowa.

MAIER, RUBEN G., Laurel, Mont., to Immanuel, Brush, Colo.

MORGAN, VICTOR H., to interim, Fremont, California.

NATELLI, NICHOLAS, Meth., to minister of Christian education, First Plymouth, Denver, Colo.

PHILLIPS, ALBERT S., Metaline Falls, Wash., to Benicia, Calif.

PLACE, RONALD S., Federated, Green Lake, Wis., to Elbridge, N. Y.

ROSS, CLARK N., to Lily Lake, Maple Park, Illinois.

RUHL, DONALD, Yankton College School of Theology, to First, Crook, Colo.

SCHNEIDER, FRED, Argentina, South America, to Christ, Fort Morgan, Colo.

SMITH, WILLIAM O., associate, Hayward, Calif., to Hillsboro, Ore.

SMOOT, LOWELL A., Liberty, Vance, N. C., to Hodges Ferry, Portsmouth, Va. (new church).

SULLENBERGER, CARL L., to First, Ogden, Utah.

WINGFIELD, MARSHALL, to interim, First, Portland, Ore., June 30, 1959.

WOODBURY, HAROLD W., minister of education, Central, Topeka, Kan., to associate and minister of education, First, Swampscott, Mass.

YOHN, DAVID W., Yale University Divinity School, to El Paso, Ill.

CC Resignations

ALLEN, ROBERT J., New Plymouth, Ida., to retire.

DIXON, THOMAS B., Phelps, Wis.

GANS, HERBERT C., interim, Glen Ellen, California.

GROETSEMA, JACOB, Ref., Birnamwood, Wis.

JUELL, LAWRENCE P., Glasgow, Mont., to Riverdale, N. D.

KIRK, JAMES A., Arriba, Colo., to study.

MENCHHOFER, J. DAVID, Methodist, Spring Green and Lone Rock, Wis.

NAROWITZ, CATHLEEN R., Baptist, director of Christian education, North, Portsmouth, New Hampshire.

PIERCE, JOHN D., First, Center Ossipee, New Hampshire.

WHITE, HENRY M., Park Street, Bridgeport, Connecticut.

E and R Installations

BRAUCHITSCH, WILLIAM F. VON, as pastor of the Bluffton Charge, Northwest Ohio Synod, March 8.

HERBSTER, JOHN L., as pastor of the Watsontown Charge, Susquehanna Synod, April 12.

LEIPHART, ELMER E., Grace, West Point, Pa., April 5.

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PORTS, M. S. JAN, Bethany, Baltimore, Md., April 5.

SNEAD, PAUL B., First and St. Stephen's, Baltimore, Md., April 12.

STILLE, H. DEAN, Peace, Minnesota Lake, Minn., April 12.

VIEHE, CARL A., St. Stephen's, Amherst, N. Y., April 12.

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Midwest Synod—First, Maquoketa, Iowa.
Northwest Ohio Synod—First, Shelby.
North Wisconsin Synod—Grace, Wausau.
Philadelphia Synod—Christ Church, Philadelphia, Pa.
Reading Synod—Tremont Charge, Pa.
South Wisconsin Synod—St. John's, Germantown.
West New York Synod—Salem, Rochester; St. Paul's, Shawnee, N. Y.

Changes in E and R Synod Rosters

In Lancaster Synod, the New Holland Charge has been dissolved and the former constituents, St. Stephen's, New Holland, Pa. and Zeltenreich Church, R.D., New Holland, Pa. have been constituted separate charges.

In Northwest Ohio Synod, First, Delaware, Ohio has assumed its original name, Zion Church. The Shelby-Ganges Charge has been dissolved; First, Shelby, Ohio and Ganges Community, Ganges, Ohio becoming independent charges.

In Pittsburgh Synod, Zion E and R Church, Meadville, Pa. and Park Avenue CC church, Meadville, Pa. have been merged. The name of the merged congregation is Emmanuel United Church of Christ.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

E and R Birth

March 26, 1959. To Dr. and Mrs. Richard C. Braun, a son, Alan Richard, at Worawora, Ghana, West Africa.

CC Birth

March 24, 1959. To Mr. and Mrs. F. Keith Schwyhart of the Rhodesia Mission, a daughter, Phyllis Jean, in Chipinga.

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